

DR. SNAPE
INSTRUCTED
IN SOME
MATTERS

Especially Relating to
CONVOCACTIONS
AND
CONVERTS from POPERY.

By a Member of the
CONVOCAATION.

L O N D O N.

Printed for JAMES KNAPTON, at the
Crown, and TIMOTHY CHILDS, at
the White-Hart, in St. Paul's Church-
yard. 1718.

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WHEN any Members of the Church of *Rome*, especially their *Priests* and *Jesuits*, forsake that Idolatry and Superstition, and are reconcil'd to the Reformed Church of *England*, there is a common Cry of the *Papists*, to pursue them with Curses, Slanders, and Terrors, to hunt them back again (if possible) or at least to affright others from following their Example of *Apostacy*, as they call it. It was so in the Reign of King *James I.* in the Case of a very honest Convert, Mr. *John Gee*, M. A. who thinking it Justice to give the World an Account of his Sincerity, publish'd his *Foot out of the Snare, with a Detection of sundry late Practises and Impostures of the Priests and Jesuits in England*, 1624. 4to. while he was making this ingenuous Confession, his late Brethren were casting all their furious Darts of Reproaches and Menaces at him, to expose him, and terrify him all they could. He was very sensible of it, and complain'd, *Since my Book came forth, Mr. Musket, a*
A 2 *Priest,*

Priest, sent me Word, I must expect a Knock: Others have vow'd to do me a Mischief; and Two of them have threatned to cut my Throat *. This is observ'd to be their Way of treating their Adversaries by the Ingenious and Loyal Father Peter Walch, a Fryar of the Franciscan Order, who acknowledges, That their Catholick Writers are generally hurry'd on to exorbitant Passions, and barbarous Language, besides downright Lies, and mere Calumnies often against all those that leave their Church †. But then these Rebukes and Out-cries against the Converts to our Religion, were from the Enemies Quarters only, from those they had abandon'd and provok'd to such a Rage against them. || In the mean time, they had civil Treatmeant at the Hands of those they came over to; they found Refuge, Protection, and all due Encouragement, they expected, they had a Right to it. The same Mr. Gee declar'd to the whole Parliament,

* Epist. Dedicated to the two Houses of Parliament.

† Four Letters on several Subjects, 1686. 8vo. p. 69. So Mr. John Sidway in the Reasons of his Conversion from the Romish to the Protestant Religion, 1681. 4to. claim'd the Protection of the Parliament, telling them, He was expos'd hereby to the undeserv'd Calumniation of the popish Party, who strive to keep the World in Ignorance and Darkness; and on the other side to the foolish Malignity of Self-conceited Brethren, who like of nothing but what is done by themselves, or at leastwise fram'd after their own Fancy.

|| Pontum Tyardeum Episcopum Cabillonensem, eruditionis ac pietatis singularis Virum, cum Jesuitæ in suam factionem & conspirationem contra Regem Henricum tertium pertrahere non possent — Populi furiosum odium & inviam in caput ejus modis omnibus concitare Studuerunt. præsertim quidam Carolus inter Jesuitas Collegi istius ascriptus linguam suam & calamum, Superiorum instinetu, vehementer contra illum acuit. — Contra hunc Præsulem ob dictam causam, non solum in familiaribus Colloquiis, sed etiam publicis in concionibus, atque editis quoque libellis debachatus est, &c. Hospiniani Historia Jesuit. p. 249.

ment, "I can expect little less than Indignation and
 "Machinations against me by THEM; But much
 "more by disclosing some of their Proceedings, I
 "am like to provoke *them* to a high Degree: It
 "behoveth me therefore to choose such a *Refuge*,
 "as may protect me against their *Malice*."

ACCORDINGLY, we have received all profess'd
 Converts with open Hearts and Arms, whenever they
 have given us any reasonable Proofs of their Sincerity. It was in particular esteem'd the greatest Credit of our English Protestant Bishops, to entertain such Converts in their own Houses. As *Fernando Texeda* dedicated his *Exhortation of a Spanish converted Monk*, 1624. 4^{to}. to Dr. *John Williams*, Bishop of *Lincoln*, and tells him of a *Spanish Proverb*, *He that retires himself under a good Tree, finds both a good Shelter and Shadow*. "This I have found most true by my
 "own Experience, in that since my voluntary Banishment out of my native Soil, for the Peace and
 "Liberty of Conscience, into this flourishing Kingdom, like a poor Stranger, being in a Labyrinth of
 "worldly Cares and Necessities; it pleas'd your gracious Lordship, not only to vouchsafe me the Protection of your honourable House, but (though
 "most unworthy) further to confer upon me many
 "great and important Benefits," &c. Hence we thought it neither Charity nor Good-Manners to charge 'em with any Feint or Hypocrisy, till we had found upon them the evident Tokens of Suspicion, by some Overt-act and Deed of Backsliding, or Double-dealing. One of the most worthless Converts we ever had, was the Reverend Mr. *Sclater* Curate of *Putney*, who full of the Noise of the Church, did under a Popish Prince turn *Papist*, and did obtain a Royal Dispensation to receive the Profits of Ecclesiastical Preferments, when incapable by Law, and
 by

by Conscience (if such a Principle in him) persuaded, that he ought not to officiate in them. Yet after the *Revolution*, this Man's Eyes were open, and his Return to our Communion was accepted, and interpreted in the most charitable Manner; and the public Account given of it by Dr. *Anthony Horneck*, under the Direction of the Archbishop of *Canterbury*, began with the Duty of *Believing the best of him; till we saw manifest Proofs of the contrary**.

AMONG all the *Converts* from *Papery*, or as Dr. *Snape* corrects the Phrase, among all the *Prose-lytes to the Church of England*, there has not appear'd One since the Beginning of the *Reformation*, who has been able and willing to give so good an Account of himself before, and after his coming to us, as Mr. *Francis De La Pillonnier*, formerly a Jesuit, now living with the Bishop of *Bangor*. The full and open Relation he has made of his Behaviour and Sufferings amongst the Jesuits; Of his leaving their Society, and afterwards turning *Protestant*; Of his being forc'd to leave *France*, and his Conduct since that Time; is so express and authentic, so minutely deliver'd, and so well attested; and again, so fairly approv'd and confirm'd by a written Testimony of the Lord Bishop, under whose immediate Eye he has long been; that
if

* Its very probable there may be found Abundance of Persons, who will be loath to extend their Charity to a Belief of the reality and sincerity of his Return. But to such I must crave leave to say, That it is not for us to usurp the Authority of GOD, who alone is the Searcher of all Hearts; so till we see manifest Proofs to the contrary, our Religion binds us to believe the best, and to forgive and receive him as a Brother; for so *Gal. yi. 1.* and *St. Luke xxvii. 3.* *Account. 4th* 1689. p. 7.

if this be not Satisfaction enough, Nothing ever will suffice. And yet the Reverend Dr. *Snape*, having before question'd his *real* Conversion, and call'd him *still a Jesuit*, will not be yet satisfy'd, and writes another Book to repeat the former Scandal. He calls it, *The Vindication of a Passage in his Second Letter to the Lord Bishop of Bangor relating to Mr. Pillonniere*. One would think of the Greatness of one of the chief Schoolmasters in *England*, who in the dispensing of his Corrections, however mistaken, would never acknowledge, that he had done any Injury to any one Sufferer under him; nay, if the Injury were made never so plain, and a poor Lad suggested or sigh'd out the Wrong done to him, the Master thought it his Honour to justify it, and made it his Pleasure to repeat it. I cannot see, that Dr. *Snape* has disprov'd any one particular Fact in that large Account that Mr. *Pillonniere* had given of himself, the more to be admir'd, considering the variety of Facts, and the Doctor's inquisitive Humour. He falls as short of Proving any one of the *Four Articles*, which the Bishop of *Bangor* had call'd upon him to prove. For what are the Proofs offer'd by him? I. *That his Lordship entertained in his Family a Jesuit*; because he was *once* of that Order, and tho' he renounc'd it long before he came into his Lordship's Family, and has since formally abjur'd the popish Religion, yet he may be still a *Jesuit* in Disguise; and the Doctor can make him personate a *Jesuit* *, by drawing up for him a
sham

* This was a Trick common among the Jesuits to make People speak thro' the Mouths of other Men, and make them act the Part of a Devil. Father *Paysons* did several Times assure Mr. *Sheldon*, that he would undertake to make the Devil speak in any Bishop, Archbishop or Arch-Heretic in *England*. See Mr. *Sheldon's* *Surrey &c.* 1616. 4to. p. 25.

* The

tham Letter to the College of *Jesuits* in his Name. II. That Mr. Pillonniere is a *Free-thinker*, because denying and granting the worst sense of the Word, a *Frenchman* call'd him so, who declares he does not think him so; and the Doctor will affirm it, that he is a *Latudinarian in Principle*, and that is to be a *Free-thinker*; and the Doctor can make him write as such in the said *supposed* Letter. III. Mr. Pillonniere is his Lordship's intimate Companion and Confident; Why? because he lives in the Family to be otherwise employ'd; and because his Lordship hopes to justify him in his main Principles and Conduct, and because a Stranger said, the Bishop was Identified with him. IV. That Mr. Pillonniere help'd his Lordship in his evasive way of Writing, and at last, to a Mental Reservation in a solemn Appeal to God. He proves this by saying, It is not incumbent on me to prove, having been no Affirmation, but a Query or a Problem only. When the Bishop and every Reader must understand him, That the putting such a serious Question or Demand, was the stronger Way of Insinuating and Affirming the Truth of it. He says in excuse, That he was not the Author of any Part of that Story. But what if he was only an hasty Catcher at it, and a forward Reporter of it; even that Office, is hardly honest. And therefore tho' his Lordship (as he urges in his own Behalf) did acquit him in his publick Advertisements from being the Author of the Story, after he had produc'd his
 Author:

* The same Mr. Richard Sheldon, when a Convert from Popery complained that the *Papists* had no Mercy upon him, I observe their Spirits towards such as myself hath been and is a very Gall of Bitterness, Fury rather than Zeal, &c. A Sermon before His Majesty at Wanstead. By Richard Sheldon D. D. 1622, 4to.

Author: yet if the whole Story were a Falshood and Scandal, inconsistently told, and in great Part contradicted by the *very Author* himself: Why then, the rash Retailer and Repeater of it will have somewhat to answer for, as well as the bold Inventor. Nay, the Spreader of Scandal at the second-Hand may be as accountable, at least, as his *Author*, if he propagated the Hear-say without Leave of the original Author, and then surpriz'd him into Vouching, what he would not have done upon Leisure to recollect himself. This, I dare say, was the Case of that Right Reverend Prelate, who, being too much amaz'd and hurry'd in that Matter, was brought at last to imagine, that the Dean of *Peterborough* must have told him a Story of his Correcting the Papers of the Bishop of *Bangor's Preservative and Sermon*, and putting in Words of Restriction and Limitation; such as *Absolutely*, &c. When in Truth it appears, that the Dean never was admitted to see any Papers of the Lord Bishop of *Bangor*, and had no possible Opportunity of suggesting any Amendment or Alteration whatsoever: And he could never assume to himself such an Honour without the greatest Vanity and Wickedness in the World; And if he could have assum'd it as an Honour, he would never have express'd it to the Bishop of *Carlisle* of all Mankind, when the Effect of it could only be to have incurr'd his Lordship's Displeasure to the highest Degree, to have had the Secret immediately betray'd, and to have been expos'd on both Sides, without any manner of Advantage or Self-Satisfaction.

AND yet Dr. *Snape* would keep the Story in some Countenance, by saying, He is fully persuaded, there will be a Time when that mysterious Affair will be cleared up. I think really on Dr. *Kennet's* Side, the Af-

fair put upon him is sufficiently clear'd up, and shewn to be no such Thing. It is very clear that Dr. *Kennet* had been no such Confident of the Lord Bishop of *Bangor's*, nor engag'd in any such controversial Matters; that he had concern'd himself no farther than often to declare his Opinion, That the Bishop wrote honestly his own Sense and Judgment, without calling in the Assistance of any Friend: That if the Bishop of *Bangor* had wanted any Friend to communicate his Papers to, Dr. *Kennet* was not the fit Person, his Thoughts and Studies having lain too much another Way: That to have pretended himself an Assistant to the Bishop of *Bangor*, when he really was not, was beneath the Character of a Man of common Sense, or Honesty; That to have boasted of this Pretension to the Lord Bishop of *Carlisle* (in his Lordship's Prejudice against the Bishop of *Bangor*) had been the utmost Indiscretion: That the Dean had never intimated the least Hint of that Kind to any Mortal besides; when, had there been any such Secret, he might better have intimated it to any other Mortal: That Dr. *Hutchinson*, to whom the Bishop first told the Story of a Corrector of the Bishop of *Bangor's* Papers, did not understand it of Dr. *Kennet*; nay, he did understand, or conjecture the Bishop's Meaning to be of another Person, and he nam'd that other suppos'd Person to a Friend near *Peterborough*: That the Bishop of *Carlisle* wrote several Letters to Dr. *Kennet* after the Noise of that Story in general, and even after some Controversy had arose upon it, without intimating *one* Word that he should have occasion to mention his Name in it: That his Lordship was got into the Depth of the Difficulty, and could not extricate himself without naming his Man, before ever he appeal'd to Dr. *Kennet*, and desir'd to be help'd

help'd out by him : That upon this first Appeal, his Lordship himself was so *dubious* and uncertain of his own Memory, that 'tis plain he rather wanted Evidence, than knew perfectly where to find it : That when Dr. *Kennet* receiv'd that first Call to be the Bishop's Second in this unhappy Quarrel, he was inclinable enough upon the Score of Friendship to have answer'd his Lordship's Expectation, if he could have done it with any manner of Christian Honour ; and he has been since heard to say frequently, That if the Bishop to save his own Reputation had drawn upon him a Bill of 100 *l.* he would have strain'd hard to pay it ; but to draw a formal false Story upon him, he could not but immediately protest against it : That he did so protest by several Letters, not only to the Bishop of *Carlisle* himself, but to some other Prelates, with whom he had entred into more Conversation upon that Subject, and who could not but know the *Secret*, if there had been any such : That the Bishop of *Carlisle* could never fix upon any *Time* for Dr. *Kennet*'s telling him such a Story, nor upon any Place, till at last he made it to be the Doctor's Study, when they Two had not been together in that Study without other Company for some Months before, and there must have been a Witness, one of the Doctor's Family at least, to any such Conversation : That the Bishop betray'd so much Diffidence and Confusion in first opening that Story in the Prints, that it seem'd to argue a Necessity of saying something extraordinary and out of Course : That he used a Word or Phrase, that of *putting in Fastnesses*, as from the Mouth of Dr. *Kennet*, when no such Form of Speaking could possibly come out of his Mouth ; for he had never used *Fastnesses* in any other Sense but that of a Sort of inaccessible Places, as may be about *Carlisle* and those Parts : That a-

mong a hundred Witnesses of Dr. Kenner's Conversation and Correspondence, no One could say, he had any Grounds to believe that Dr. Kenner had ever in Discourse or Writing *intimated* any such Thing: That his Lordship offer'd indeed to produce one Witness from *Child's* Coffee-House, that heard another Person tell such a Story of Dr. Kenner: But that other Person, a creditable Man, denied that he had said or meant any such Thing: And the Accuser was a Party-Man, broken in Credit and Fortune: That the Bishop of *Carlisle*, after he had made up his Relation of this Matter in his printed Letter to the Bishop of *Bangor*, would never condescend to answer any Questions or Expostulations about it; but thought it sufficient that he had *said* it, and it needed no farther Proof. In short, on Dr. Kenner's Side the Matter was sufficiently *clear'd* up by Facts and Circumstances, and all concurring Probabilities and fair Presumptions, that could possibly be given for the Disproof of any Story whatsoever. I confess, on his *Lordship's* Side, the Affair cannot otherwise be *clear'd* up, than by what is hard to submit to, an open Acknowledgment, That he has done the Dean a great deal of Wrong, and that he was hurry'd into it by imperfect Fancies of his own, and by the artful Suggestions of other People: That he knew the Dean to be his Friend, and trusted he would help him out in it; that he was got in too far to go back with any Credit; that his whole Engagement in that Cause was needless, unlucky, embarrassing, and confounding of Tales and Suppositions. I dare say his Lordship's Morning Thoughts have never been since easy upon that Subject. I pray God, he may answer the full Persuasion of Dr. *Snape*, on this Side the Great Tribunal, That *there will be a Time when that mysterious Affair will be clear'd up.*

T H E R E

THERE be two or three Things that are commonly objected against Dr. Kennet, in Favour of the Lord Bishop: One is, That the Doctor in his *first* Answer to the Bishop's Charge, had frankly declar'd his Belief, that his Lordship *had acted with Integrity* in that Matter: By which, the Doctor is suppos'd to mean, that his Lordship was not mistaken. But that Expression of his Lordship's *acting with Integrity*, was not used by the Doctor, after his Lordship's making up the full Story in Print, but after his Lordship's first private Letter by the Post, suspecting, and conjecturing the Doctor to be his Author: Upon which the Doctor could not apprehend, that his Lordship had invented such a Story, or that he could persist in it; but only that he was drawn into a hasty Conceit of it, and would be better satisfy'd upon better Information. His Lordship was not then positive; but seem'd guided by a strong Fancy, and kind of Impulse upon him, like a Traveller in a Bog, sinking, and plunging, and wishing to be well out of it. All which might be the Case of a *Man of Integrity* in his first Amusements; the Dean could have then made greater Allowances rather than have question'd his Lordship's *Integrity*.

THERE is another Objection against Dr. Kennet, That he wrote the Bishop word, He *believ'd he could tell how his Lordship was drawn into that Mistake*, and yet did not tell him. His Lordship caught at this Suggestion, as One willing to be help'd out of the Briars; but he complain'd, that the Dean did not explain himself, without staying a Post or two for his Explication. The Truth of that Matter was soon represented to his Lordship, and cannot be deny'd. The Bishop knew he had been irritated

irritated extreamly much against the Bishop of *Bangor* on the Publick and the Private Accounts, and spoke of him in Terms not to be put in Writing; that under those ill Resentments, he was frequently inveighing against the *Preservative* and *Sermon before the King*, in the severest Manner; that upon such Discourse, the *Dean* was a frequent Moderator, and labour'd to mitigate his Lordship's Anger, speaking with Charity and Decency on the Bishop of *Bangor's* Side, and declaring his utter Dislike of the Inferiour Clergy's falling upon a Bishop for a Sermon Licens'd by a Command of the Supreme Ordinary; and farther expressing himself, That he did not understand the hard Sense that was put upon several Passages in it, that he thought in the Main it was pretty well guarded and limited with saving Words, such as *Absolutely*, &c. and that he had waited on the Bishop of *Bangor* just about the Time the Sermon was publish'd, and hop'd his Lordship meant very well. I verily believe, that soon after this, the Bishop of *Carlisle* heard a Story, That the Bishop of *Bangor* had trusted some Friend to help guard his Writings, which would have been otherwise (what his Enemies wish'd) more offensive, and liable to greater Exceptions. The Bishop might innocently report this Story, till he was unhappily drawn in to undertake to produce his *Voucher* for it. He began then to surmise, that Dr. *Kennet* might be the Man, because he had talk'd in Favour of the Bishop of *Bangor* and his Writings, and had own'd the paying a Visit to him. Some of the Dean's Enemies were glad to confirm his Lordship in that Surmise, and might possibly offer him other Reasons to imagine, that he had guess'd right, and might venture to affirm it. The Dean from the Beginning, believ'd the Case was so, or to that Purpose, and still

still firmly believes it : But to open all the Scene of *Competition* upon which that Matter mov'd, was not thought to be decent, nor shali it be willingly discover'd : The Dean professeth still a great Respect for the Bishop of *Carlisle*, and has always been an Advocate for the Subordination of Presbyters to Bishops. He has behav'd in this Attack upon him with some Patience and Modesty, and with the utmost Regard to Peace and Friendship, rather wanting to himself, than calling upon others : never breaking into Families, and fastning upon the Tatlers and Busy-Bodies ; but rejecting and despising a Multitude of Whispers and Hear-says, as no better than the Fables of old Wives and Children.

THERE is a Third Objection against the Dean of *Peterborough* ; which is, that when a Story is differently told by two several Relators of it ; every One will believe according to the different Weight and Authority of the two respective Persons ; and by that Rule the Bishop has the Right and Advantage of being believ'd before the Presbyter : His Lordship indeed claim'd this Benefit of his Superior Distinction, and insisted on it in some swelling Words ; and 'tis possible some People may be sway'd by it. But after all, in the Tryal of Truth and Simplicity, there should be no Pre-judging by Respect of Persons ; a mean Witness may be as sincere as a Mighty One, and the Child may tell Truth as well as the Father. And therefore his Lordship's more *bulky Reputation* should not in itself outweigh the Credit of a Man of less Figure. But after all, the Rule of Judging between *Aye* and *No*, is not the Reputation barely of the *One* that affirms, or of the *Other* that denies ; but it is the Appearance of Probability on each Side in the Connexion of Causes, and Circumstances, and Designs, and Events, that will

will best determine the Affirmative or Negative. If the greatest Man upon Earth should affirm a Thing not supported by one extrinsick Sign or Token of Truth; and the poorest Soul should deny that Thing with all the fair Presumptions of Nothing in it; it would be gross Partiality to believe the greater Man, only because he is the *greater Man*. Nor is the Dean so contemptible as not to be believ'd by those who know him, before any One they know not; the very Bishop of *Carlisle* had once a good Opinion of him, and when he propos'd to cite him for a Witness in this very Cause, he proclaim'd to the World that he was a *Person of unquestionable Veracity*; and I dare say his Lordship then believ'd himself.

WE must be falling into the Delusions of Popery, if an idle Tale must be made a Part of the History of the Church. And yet the Master has a Mind, the World should take that Invention made upon Dr. Kennet, to be still a true Charge, and capable of Proof upon him. He would imply, that the Accusation might be true on his Lordship's side, tho' his *Evidence was induc'd to fail him*. His Words are, *I assure his Lordship, that under the View in which it appears to me, I enjoy as much Peace of Mind, as to the Part I have had in it, as I should have in the Case of our present Debate, if any material Evidence should by any Methods be induc'd to fail me*. Men are of different Tempers, and a Peace of Mind arises from different Causes; the Penitents, and the very Reprobates have it; but for my Part, I should have no *Peace of Mind*, if I retail'd a Story to the Prejudice of a Brother's Reputation, which my Author could not prove, but deny'd my Way of telling it, and would have suppress'd the Whole, if I had not drawn him into an unhappy Necessity of affirming

affirming some Part of it. The Master had just before complain'd of the Bishop of *Bangor*, that his Lordship *after acquitting him of the Story, had thrown it back upon him again.* And well might his Lordship acquit him of the first Invention, and yee justly throw back the Rashness, the Uncharitableness, the Rudeness of handing about such a Story in the Streets, without waiting for the Proof of it. And after the want of Proof, more justly may the Story be thrown back upon him, if he would still Work upon the Credulity of Others to *suppose* it true, tho' the proper Evidence fail'd in his Duty of asserting the Truth of it. What less would he insinuate by *any material Evidence induc'd to fail him?* The Words indeed may look forward, as if the *Master* was self conscious that some of his new Evidence *would fail him*; and truly if he report more from them than they said, they ought so far to *fail him*, i. e. he had so far deceived himself and the World; and if he complain that they were by *some Methods induc'd to fail him*, that may seem to be an Excuse, but can be no Justification. I dare assure him, that if the Dean of *Peterborough* could have been an Evidence for the Bishop of *Carlisle*, he would *not have fail'd him* as a Christian, as a Clergyman, as an old Friend; he was oblig'd, he was inclin'd *not to fail him*; and he had never *fail'd* his Lordship in any Office of Right and Justice, in any Capacity of Service, for above two seven Years together. And therefore if the Master by his Tropes and Figures would imply, that the Dean could have been his Lordship's Evidence against the Bishop of *Bangor*, but was by *some Methods* (of Hope suppose or Terror) *induc'd to fail him*, he thereby makes the whole Story again his *own*, and ought in common honesty to bring some new Evidence for it, or to take the Scandal of being a false Accuser of his

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Brethren. The Dean can do no more than seriously resolve to insert it as a Part of his last Will and Testament, and to repeat it in his dying Words (if God permit) " That he never did
 " assist the Lord Bishop of *Bangor* in any of his
 " Writings whatsoever, and never did make, offer,
 " or suggest any Amendment or Alteration whatsoever in his Lordship's *Preservative*, or in his
 " *Sermon of the Kingdom of Christ*; and never did
 " see the Copies, or any Part of them, before they
 " were Printed and Publish'd, and that he never
 " did say to the Bishop of *Carlisle*, or to any other
 " Mortal, that he did so assist the Bishop of *Bangor*,
 " or amend any Passage in his Writings. "

THE Dean, indeed, had formerly and lately express'd himself with great Respect for the Bishop of *Bangor*, because of his excellent Writings in Defence of our Constitution in Church and State, a Service never to be forgotten by the Friends of our Government, nor perhaps forgiven by the Enemies of it: And because of his Candid and Christian Spirit in all his controversial Engagements, (wherein I wish he could instruct his Adversaries) and because he was long a Fellow-Sufferer with his Lordship in the same Cause of English Rights and Liberties, and *Protestant Succession*; and may now again suffer a new Persecution, on much the same Account.

It can be only on this Account, that Dr. *Snape* in his last Performance is pleased, after all those other Insinuations, to fall again upon Dr. *Kennet* by Name in his very first Chapter, and that in such an Air, as if he were sorry he had not somewhat worse to say of him. *What pompous Notice has been given in the Prints, of a formal Renunciation to be made*

in such a Church, on such a Sunday, even of Lay Profelytes converted by the Reverend Dr. Kennet and Others. As to Others, Dr. Kennet has nothing to do with them; but he has been heard to Answer for Himself, that he has been always a great Abhorrer of Popery, and his honest Zeal against it has had the Comfort of helping to gain some Converts from it; and when convinc'd of their Sincerity, he did commonly persuade them to make a solemn *Abjuration* of the main Errors and Corruptions of Popery, within his Parish Church in time of Divine-Service, and generally upon a Sacrament-Day, to be then immediately admitted to *Communion* with the Church of England. The Names and Forms are enter'd in the Register-Books of *Shottesbrook* and *Aldermary*. And what if the whole Number had been even of Lay-Profelytes, as the Master in Contempt calls them? the poor *Laity* are most deceiv'd. But in truth, the *Lay Part* was not one half in six of them, the rest were Priests and Jesuits, or of other Religious Orders in the Church of *Rome*. And why may not *pompous* or public Notice be given of them, if such formal Renunciations be of *legal Necessity* requir'd, as the Master affirms they are? Notice in the Prints might be as decent at least, as the Notice of Charity Sermons, where the Name of the Preacher is to gather a Congregation of Party Admirers, rather than of Contributors; and the wiser Agents seem to be now conscious of that wrong Way of calling the Populace together, and will for the Time to come avoid it. But after all, as to any *pompous Notice* given in the Prints of any formal Renunciation of Popery, to be made on such a Day in Dr. Kennet's Church, as he never gave any Instructions or Leave for it, so he cannot remember there was any such Thing done: If there were without his Knowledge, he would have hinder'd

der'd it (as far as in his Power) for two or three Reasons. One, because it would have drawn a Concourſe of different People from all Quarters of the Town, and have turn'd his Church or Congregation into (what it never yet was) a riotous Aſſembly of the Mob: Another Reason was, it would have discourag'd any modeſt Convert, from ſtanding the Shock of ſo many Spectators, and he might have been afraid of the ſecret Intentions of ſome of them. Thoſe Renunciations at *Aldermary*, were always made with as little Noiſe as might be, and ſubſcrib'd and attested in the *Vestry*, without a Crowd, and the *Form* not put into any public Paper, till in a Time and Manner taken by the Convert himſelf at his own Diſcretion. The Dean has ſeen the Miſchief even of private Notice being taken of any Popiſh *Prieſt* or *Jefuit* intending or inclining to come over to us. Soon after the Admiſſion of Mr. *John Barville*, alias *Barton*, * a late *Jefuit* of the *English College at Rome*, into our Communion, wherein he continues ſincere and faithful; there was Another (I think) of the ſame Society, then a Miſſionary in *England*, who upon the free uſe of Books and Converſation, began to doubt of the abſolute Authority and implicit Faith of his Church: And under thoſe doubtful Apprehenſions he came ſeveral times to Dr. *Kennet*, to talk over the Scriptures, and the Senſe and Practice of the Primitive Church, and the Force of every Man's Reason

* See an Account of the late Conversion of Mr. John Barville, alias Barton, from Popery to the Reformed Church of England, with the Form of his ſolemn Abjuration of the Romiſh Religion; written by himſelf; with a Letter of the Reverend Dr. Kennet to the ſaid Mr. Barville, upon Occaſion of his being reconciled to the Church of England: And alſo the Forms of Renouncing Popery, made by ſome other late Converts. Printed for John Phillips, 1716. 8^{vo}.

son and Conscience in the understanding of them: By Degrees, he fix'd a Resolution of forsaking Popery, and was considering of the Time and Manner of so doing. The last time Dr. Kenner saw him, was upon their meeting in St. James's Park, from whence they went thro' the Palace to an opposite Coffee-House, and in a Back-room of it they were talking over the Subject of coming to a publick Renunciation, (as Mr. Barville had done) when a tall stern Man walk'd up to the Table, and look'd very intently and sourly upon them, and walk'd back with some Tokens of Displeasure; he was no sooner withdrawn, but that the Person with Dr. Kenner chang'd his Countenance, and said, It was very *unlucky* that that Man, one of his Superiours, should see him in the Doctor's Company. How far *unlucky*, God knoweth, for after that Hour the Doctor could never see or hear more of him: He doubts that too many are Spirited away from us †.

THIS however, shews the Folly and Danger of giving any *pompous Notice* of the Renunciations of Popery to be made in our Churches, especially within some late Years; when for prudential Reasons, it could not have been Dr. Kenner's Practise, unless it had been his positive Duty. He made as little Noise and Show as possible on those Occasions, content to do Good, or at least, to mean well. And even

† Such was the hard Case of *James Salgado*, a Spanish Priest of the Church of Rome, who renouncing Popery in a Consistory in Holland, 1666, was taken up, sent back into Spain, put into the *Inquisition*, and there lay till he made his Escape; was again caught, and committed to the Gallies, and made a second Escape into France; where fearing his Safety, he got into England, and publish'd an *Account of his Life and Sufferings*, since he forsook the *Remiss Religion*, in a Letter to Dr. H. S. London, 1680. 4^{to}.

even Now, in safer, better Times, the Dean has been so far from boasting of those well-intended Services to the Reformed *Church of England*, that within a few Months he admitted another eminent Convert to our Religion by a publick Recantation in his Church, without any Notice before or since given (that he knows of) in the Printed Papers; tho' the Juncture of Affairs (we thank God) would better bear it, and the Person, a late Jesuit at *Naples*, was so well recommended by the *English* Merchants of that Port, and had made so many Professions of his full Satisfaction, before his publick Renouncing, that I hope there will be no Occasion to suspect his Integrity; and especially, when he has honestly perform'd, what he has freely undertaken, to give the World a Taste of his Knowledge of the many *Mysteries of Iniquity* in that Church and Order, especially working betwixt *Italy* and *China*.

In the mean time, Dr. *Snape* should by no means discourage our gaining over Converts from the Church of *Rome*, nor detract from those Few City Divines, who have bestow'd some honest Zeal and Pains that Way. I dare assure him, they have got Nothing by it, but the Discharge of their Consciences, and the running some Dangers, with a great deal of Trouble, and some Expences. But it seems, they must no longer have his Leave to make any Converts from *Popery*, without pressing the Necessity * of a formal *Renunciation in the Face of the Church*; when

* Dr. *Snape* is angry that his Lordship (the Bishop of *Ban-*
ger) has now declar'd the *No-Necessity* of such a Formality;
and he presumes by this time his implicate Followers may
have overcome their Qualms, and have brought themselves

when yet there is no *Law* of the Land, or *Canon* of the Church (however he would force his private Interpretation of them) that requires any such express Ceremony. The *Statute 35 Eliz. ch. 1.* relates to *Popish Recusants convicted*, who are *her Majesty's Subjects*, and the Title is, *To retain them in their due Obedience*, with no manner of Reference to the receiving of Foreigners and Strangers into our Religious Communion. Their *Abjuring* there, is only to abjure the Realm; and their *open Submission and Declaration of Conformity* there prescribed, was to avoid legal Prosecutions and Penalties, and give a *Security* to the Civil Government. The other *Forms* in Law, are the *Oaths of Supremacy*, of *Allegiance*, and the *Test of Renouncing Transubstantiation*, &c. Which indeed, are such full and effectual *Forms of Abjuring Popery* and the principal Tenets of it, that this seems a good Reason why no other *Publick Form* of Recan-

to say so too. But (says he) if I could depend on so much Justice in Men addicted to a Cause, as to be assur'd that no One would think it *not necessary* now (because his Lordship at a hard Pinch has been forc'd to say so) who thought it *necessary* before; I should think myself sufficiently clear'd. As there is no Good-nature or Manners in this Passage, so there is no Truth in it, unless there be some Persons who before now thought it *necessary* for Converts to make a publick Renunciation of *Popery*, and yet Now, are the implicit Followers of the Bishop of Bangor, and being addicted to a Cause, will think it *not necessary*. I believe, there are no such implicit Followers on the Bishop's Side; nor do I know whether any Man had thus express'd his Thoughts upon that Subject, except Dr. Kennet in his printed Letter to Mr. Barville and he does not make a Renunciation *necessary*, but leaves the Form to the *Discretion* of the Ordinary affirming there is no Rule in our *Liturgy*, or Direction in our *Acts of Parliament* till 35 *Eliz.* and the *Form* prescribed was rather to give a Security to the Civil Government, than to renounce the Heresies and Idolatries of the Church of Rome.

Recantation has been yet requir'd by any Law of the Land. We do indeed generally recommend it, especially to late Roman *Priests* and *Jesuits*, as the giving a more solemn Satisfaction to the World, and binding up the Persons more effectually from the Temptations of revolting from us, and obtaining a Testimony to the Church and Clergy, that they were not willing or easy to be impos'd upon. But as to the *exacting* it as a *necessary* Condition of their embracing of our Faith, and joyning in our Worship, there is no legal Authority for this; and 'tis happy there is not. For it would trespass too much upon some modest People; it would be a Bar or Offence to Persons of Rank and Quality, and in effect shut the Doors of our Church against Many, who would otherwise enter in.

It is somewhat surprizing, that a Doctor in Divinity should urge the Ecclesiastical Canons of 1603, as a stated Rule for every new Convert from *Popery* to *revoke publickly, and in the Face of the Church, their former wicked Errors*. I must needs say, That Mr. Pilloniere, a Stranger, does in this Point better understand the Constitution of the Church of England, when he is well assur'd the Church of England does not by any publick Authority require any such formal Renunciation. The Master, indeed, would upbraid his Ignorance in this Matter; but certainly with less Knowledge, or less Sincerity in himself. But (saith he) *how can Mr. Pilloniere be so ill inform'd? Has he read (we know he does not acknowledge) the Canons of 1603? He may there find in the Close of the second Canon, that Impugners of the KING'S SUPREMACY, of the third, that those who deny the CHURCH of ENGLAND to be a true and APOSTOLICK CHURCH, &c. stand excommunicated ipso facto, and are not to be re-restored until they repent, and publickly revoke such*
their

their wicked Errors. The Master was conscious, that *these Censures had no Relation to new Converts, but were design'd against those only, who having been Members of the Church before, fell into those Errors.* Yet he calls this a *very weak Supposition*, and would argue from a Parity of Reason, taking the Spirit of the Canon, instead of the Letter; *If a Man is not to be restor'd without a publick Revocation of his Errors, how much less is he to be ADMITTED?* And he then appeals to the *Meaning of the Church*; when certainly if the Methods were the same of *Restoring and Admitting Church-Members*, we know nothing of the Discipline of the Primitive Church, and no Distinction betwixt their *Penitents and Proselytes.*

OUR Canons of 1603, keep up that Distinction, founded upon Scripture, declaring the Equiry of it, 1 Cor. v. 12. *For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth.* Those Canons do no way relate to the *admitting of Popish Strangers*, but only to the *restoring of our laps'd Members*, who having lived in the Communion of the Church, and having fall'n into wicked Errors, contrary to the declared Doctrines of the Church, especially in Opposition to the Civil and Ecclesiastical Establishment, they are liable to Excommunication for so offending; and when Sentence is given, they shall not be restor'd or absolv'd, without *publickly Revoking their wicked Errors.* A Penance upon Offenders, within the *Family of the Church*, not an Imposition upon *Aliens and Strangers*, who shall desire to be admitted into it. Tho' even in such Cases, it was not necessary that the publick Revocation should be formally made in the Church before the Congregation, but it might be made in the Court,

or before the *Judge*, and that by a *verbal* Confession, or by *subscribing* to a written Form, or by any other sufficient Submission, as I presume the *Civilians* will tell him; and I believe, they will all agree, that every one of those Canons cited by Dr. *Snape*, relate only to Members of the Church, who were his Majesty's Subjects, as *well Inhabitants*, as *born within his Dominions and Countries*, as explain'd and confin'd in the first Canon *. Had there been any Direction of the Church in this Body of Canons about the receiving of Popish Converts, it must have been found in the 66th Canon, which expressly directs *Ministers to confer with Recusants*, and *thereby to reclaim them from their Popish Errors*. And how are they to do it? by *using their best Endeavour*, by *Instruction, Persuasion, and all good Means they can devise*: But not a Word of enjoining them any *publick Renunciation*, which therefore is no where enjoyn'd by the *Canons* of 1603. The Master must have had too great Avocations from Reading the *Canons*, or too little Leisure to enquire after the Sense and Obligation of them †.

AND

* The Canons of 1603, were all founded upon antecedent Usages and Customs of the Church since the *Reformation*. Our Church had no such Usage or Custom as that of Popish Converts Renouncing publicly in the Church. Within the very same Year the Canons were fram'd, 1603, Dr. *John Dove*, a Learned Divine, wrote *A Persuasion to the English Recusants to reconcile themselves to the Church of England*. For *Cuthbert Burby* 1603. 4^{to}. Without one Word of Supposition that the Way to reconcile them was, by a *Public Renunciation* of the Errors of the Church of *Rome*, in the Face of a Congregation.

† In the many Printed *Articles of Enquiry* to be made at the Visitations of Archbishops, Bishops, and other Ecclesiastical Ordinaries, from 1603, to the present Time; I have not met with one Article upon the 66th Canon, that seems to require, or to suppose any *Publick Renunciation* to be made in the Church by any

AND yet he would bring in a better Judge to affirm his Opinion; the Right Reverend the Lord Bishop of London: For Mr. Pillonniere himself was rejected by his Lordship upon his not being able to produce any Testimonial of his having renounc'd Popery; and for Proof of this, he publishes the Bishop's Letter, which, to his Lordship's Honour, does not prove the Thing for which it is produc'd. The Bishop does not say, he rejected him for want of a Testimonial of his having publickly renounc'd, or that he ask'd him for any Sort of Testimonials, nor can his Lordship now certainly say, what Testimonials he did, or did not produce; nor can he now be positive, whether he desired Leave of him to wear a Gown. And yet these Things are positively inferr'd from that very Letter of his Lordship's, by Dr. Snape, who presumes to find an Account that supplies the Defect of his Lordship's Memory; and can still shew that my Lord's demanding of him such a Proof, (as it is his constant Way, tho' he does not mention it in his Letter) was a Requiring him to do it, if ever he expected any Countenance here. Hard is the Fate of those Fathers of the Church, who shall trust themselves to enter into Discourse, or to correspond by Letter, with such Men, who can so confidently supply their Lordships Memory, and bring forth a new Meaning in what their Lordships have said, or even set down in Writing, and in Words at length *. It is as plain,

D 2

That

any Popish Recusant, in order to be reconciled and admitted to our Communion. A Demonstration, it was not the Sense of that, or any other Canon.

* The Doctor's Way of treating our Bishops, calls to mind the Speech of a Reverend Bishop of the Church of England, in
Defence

That the other Letter from Mr. *Mills* to the Lord Bishop of *Bangor*, next following in the said *Appendix*, did not come up to the Sense which the Master had put upon it : But however free he may be with a Friend of his own Profession, he should not be altogether so bold with his Superiours, the Governors of the Church.

BUT the Doctor will go on to find out the *Meaning* and *Intention* of the Church, in some imperfect Papers lying dormant in Convocation. He saith gravely, *The Meaning of the Church is sufficiently evident from that Form of Reconciling new Converts, which is well known to have lain before the Convocation for some Years, ready to be passed into an Ecclesiastical Law, when the Synod shall be suffered to proceed on such Affairs.* Alas! the *Meaning of the Church*, may be a dubious Phrase; it is already improv'd into implicit Faith in the Church of *Rome*. However, let us have no Traditions, the written Law is the surest Testimony of the Church's *Meaning*. What if there was a *Form of Reconciling Converts, ready to be pass'd into an Ecclesiastical Law?* Tho' I question whether this be true. As I remember, it was not among those *finish'd Papers*, that lay ready for the Queen and her Council to consider of; but was then among the *Schemes and Proposals* only; hardly so much as a *Law in Embryo*, as he calls it. And there might be good Reason why it went no farther:
For

Defence of themselves and the Government, against the malicious Libels of those Times. Printed in the Year 1673. 4to. Complaining, " There were Times when Persecutions were great in the Church, even to exceed Barbarity itself. Did any Martyr or Confessor in those Times libel the Governours? Surely no; not one of them, to my best Remembrance, Yet these complain without Cause, and in the mean time libel and rail, without Measure, &c."

For it was by some of the Lower-House projected, and intended for a Test upon Protestant Dissenters, as well as Papists; it was to be the Renouncing of *Heresy* and of *Schism* likewise *. How far that would have help'd to bring over our Dissenting Brethren, or to have cast them at a farther Distance from us, let Superiours judge. But supposing that *Form* had met with the full Concurrence of both Houses, and had pass'd the Royal Assent; yet so did the Canons of 1640, without being *Ecclesiastical Law* to us. Nay, had this *Form* been confirm'd by Act of Parliament, it would not have answer'd the Master's Hopes and Purpose: It would not have made all Conversions from *Popery* to have been thought *invalid*, that had not been done in publick *Form*. It would only have provided a sound, standing *Formulary of Words*, renouncing and abhorring the grosser

* So the *Form* of abjuring *Heresy* in the Church of Rome extends to the damnable Sin of *Schism* likewise. The *Order of Reconciling*, puts these Words into the Mouth of the *Proselyte*—— I engage— That I by no Persuasions of any Persons, or by any other Means will return to the SCHISM from which I am freed, by the Grace of our Redeemer, but will always remain in the Unity of the Catholick Church, and the Communion of the Pope of Rome.—— And truly, in the late Reign, the Incliners to *Popery* were attempting to bring in this Discipline upon the *Presbyterians*. As in the Case of Mr. William Richardson, lately a dissenting Teacher, become a *Presbyter* in the Church of England: he did, under the Direction of Dr. *Welton*, make an open Confession on a Lord's-Day, in Sept. 1711, in the Morning, at *Whitechappel Church*, That his Pretensions to the Ministry, while among the Dissenters, were without a lawful Call thereto, &c. *Episcopacy Vindicated*; by Mr. William Richardson. 1712. 8^{vo}.

The *Form* of abjuring *Schism* as well as *Heresy*, was argued from the Queen's Letter, recommending Heads of Business. The preparing a *Form* for admitting of Converts from the Church of Rome, and OTHERS, and for Restoring the Relaps'd. Letter, Jan. 29, 1719.

grosser Errors and Corruptions of *Popery*, to have sav'd the Trouble of private Persons composing new arbitrary *Forms*, and to have prevented the Danger of running into too great a *Variety* of them.

IN the mean time, the Master is very sure, That *the Substance of that intended Formulary is already in Force*: By which I can understand no more, than that if a Man will *formally* renounce *Popery*, he must do it in some *Form* or other; but it is not unavoidably and absolutely necessary, by any Discipline of our Church, to renounce in *publick Form* *, as the Master would maintain. He illustrates himself in this manner; *the Case is here exactly the same, as it is in Reference to two other Forms, which wait for the same Confirmation: One of the Consecration of Churches; and the other of Visiting condemn'd Criminals. On which Occasions, the Bishop and the Ordinary, at present, use their own Discretion; but if ever those unfinished Constitutions take place, will be limited to a Form of Words.* Here the Master is somewhat out of Place; I think he never sat in Convocation, and should not make too bold with telling what was done in it.

As

* It must be *voluntary* in the Party Renouncing, not *imposed*, or properly *requir'd* by the Authority of the Church. And therefore when the present *Primate*, then Bishop of *Lincoln*, was consulted by a Minister of his Diocese, *Feb. 20. 1708*, how to bring a young Gentleman to a Renunciation of Errors in his Parish Church, the Bishop rightly and wisely advis'd, That the Person to recant, should upon his own *voluntary Request* to the Minister, be *allow'd* to draw up a plain *Confession* of his Fault, and *Renunciation* of his Errors. Let it be express'd in the Beginning as his own *free and voluntary Act*, to be *sign'd* by him before it be *receiv'd*, &c. Mr. *Spinckes* against the New Pretenders to Prophecy. 1710. 8^{vo}. Append. III.

As to the *Form of Consecrating Churches*, however lawful and decent are the Customs of our Church; yet 'tis plain our first Reformers thought little of retaining this Custom; nor did any of our Protestant Bishops (that we know of) draw out any *Form* for their own Use, till Bishop *Andrews*, a Learned and Ritual Prelate, in the Reign of King *James I*, who began to love the Poms of Religion. However, the Convocation meddled not, and the Archbishops and Bishops seem'd All to agree in this Point, That there was no Necessity of *one stated Form*, but it might rather be left to the *Discretion* of every Bishop, within his own *Diocese* *. And I believe, the best Churchmen are still of that Opinion; while there is no Danger of particular Bishops exceeding the common Custom, and multiplying Ceremonies beyond their Brethren. For it was the ancient Right and Privilege of *Bishops* to prescribe Forms of Prayer and publick Exhortation, analogous to the Common Faith, within the Bounds of their respective *Dioceses*. Under the happy Reign of Queen *Elizabeth*, we find several Printed Forms of Prayer and of Preaching in set Homilies, transmitted by the Bishop to the whole Clergy of his *Diocese*, and suited to the extraordinary Occasions of Famine, Pestilence, Progress of the common Enemy of *Christendom*, the *Turks*, &c. especially within the *Dioceses* of *London* and *Lincoln*.

It

* There was so much *Tinkling* in Bishop *Andrews's* Form, that most of the other Bishops alter'd that Form, and made it generally more chaste and grave, as appears in that Collection of *Forms of Consecrating Churches* made by Archbishop *Sancroft*, and put together by his Chaplain, Mr. *Wharton*, in a MS Vol. mark'd A, intituled, *Collectio plurium Instrumentorum & Monumentorum maximi pretii facta vel manu vel curâ R. R. P. Willelmi Sancroft Archiepiscopi Cantuariensis*.

It was upon that Right of Episcopacy, that we had the different Forms and Uses of *Bangor, Sarum, &c.* and we might have still had Diocesan Prayers, if an *Act of Uniformity* had not included the whole Realm. It is upon that Fundamental Right, that the Supreme Ordinary does now command the Archbishops and Bishops to draw up the special *Forms* of Prayer and Thanksgiving upon Occasions not provided for: A lawful Right, tho' some of the higher Clergy would now censure the Exercise of it, who were always for Prerogative, when Prerogative was for them.

WE grant the *Liberty* of particular Diocesans to be now restrain'd by publick Acts and Proceedings thereon: And our Bishops have no longer their ancient Predecessors Right of appointing *Occasional Forms of Prayer*, unless in this one Case of Consecrating Churches, Cœmeteries, Plate, &c. And therefore in this *single Instance*, the good old Liberty of *Episcopal Discretion*, ought the rather to be sav'd and reserv'd. No great Harm, at least, in keeping one Relique of Things that are lost, and would be otherwise forgotten. It was only out of a prudent Fear, lest some Prelates should abound too much in their own Sense, and raise the Jealousies of Innovation and Superstition, (as Bishop *Laud* was reported to have done at *Cree Church*) that this remaining Liberty of the Bishops was in the late Queen's Reign to be controul'd by the Substitution of one common *Form of Consecrating Churches*, prepar'd and approv'd in Convocation*.

That

* The like Attempts had been made in former Conventions of 1640, and 1661, and with no better Success; the wiser Bishops let them drop. In Convocatione 1^{ma} 1640.

That *Form*, as I remember, when amended by the Upper-House, was very grave and good, and tho' not pass'd into an Ecclesiastical *Law*, is worthy to be taken at the Discretion of every Bishop, as he shall have Occasion to use any such *Form*. But still, in this one Case, the voluntary Choice may be as good, at least, as the legal Imposition of it; tho' had it been lawfully impos'd, I presume, there would have been Room, and Allowance left for the private Judgment of every Bishop, according to the unavoidable Differences of Time, Place; Donation, &c. As in the Convocational *Form*; there was actually a Variation, and Addition to be made in consecrating the *Fifty new Churches* to be built in or near the City of *London*, in Words to commemorate the Piety of *Queen ANNE*. And without that new Occasion of offering Incense, there had been perhaps no Thoughts of a *new Form* of Consecration at *that Time*.

E

As

13 Maii. Hortatus est Reverendissimus ut Formæ Libri Articularum in qualibet Visitatione posthac ministrandorum & de Consecratione Ecclesiarum, Capellarum, & Camiteriorum concipiantur. — In Convocat. 1661. Sess. LXXI. Habito tractatu inter eos de speciali Forma concipiendâ in & circa Consecrationem Ecclesiarum Parochialium & Capellarum, &c. Sess. C. 2 Maii, &c.

The Form of Consecrating Churches was really an Act of Supererogation in the two Houses of Convocation: For it was not inserted in the *Queen's Letter* directing Heads of Business, but a voluntary Choice of doing more than was recommended to them. And the Inferior Clergy seem'd to boast of it, That they had gone through a Form of Consecration for Churches and Chapels, tho' not specify'd in her Majesty's Letter. Report of a Committee of the Lower-House, July 1, 1713. 8^{vo}. p. 24.

This Form. (says the Committee) being received from the Bishops 2 April 1712, and returned to their Lordships on the 11th with VERY MANY Amendments, and the Addition of one Collect, for the Fifty New Churches, was presented to her Majesty in June 1712. 15. p. 29.

As to the other *Form of Visiting condemn'd Criminals*, the Doctor here represents it, as if this likewise had been a publick *Form* or *Office* prescrib'd to the Ordinary or Visiting Minister in every Prison, who (had it *taken place*) would have been limited (as he says) to *this Form of Words*. But for the Honour of the Clergy, and the righter Application to poor afflicted Souls, it was not so. That intended Direction does not remain upon the Books of either House of Convocation, in the Queen's Time, reduc'd to any Appearance of a *stated Form*. The Case was purely this: The *Order for the Visitation and Communion of the Sick*, in the *Common-Prayer*, did by no means come up to the various Necessities of a Multitude of poor *Prisoners*, and especially of *Criminals* before Tryal, under Condemnation, and at the Place of Execution. For the Collects, Exhortations, Scripture-Admonitions, &c. in our Liturgical *Form*, were plainly intended and adapted to a *Sick-Bed*, and a *natural Death* only. Hence the Ordinaries of Jayls, and other Visiting Clergy, might well be wanting in special proper Forms coming up to those Occasions, and be at a great Loss how best to supply that Want at their own Discretion, without the Warrant of the Church. This Deficiency and great Inconveniency were to be help'd by getting some stated Forms of Confession, Supplication, Submission, &c. drawn up by some uniform Hand, and approv'd in Convocation, for the ordinary Help of Ministers in the last Duties of Visiting Prisoners, and of attending Criminals at their Death. But it was not then reduc'd (as the Doctor imagines) to an express *Form* or *stated Office*: It was only a *Collection* of Prayers, and other Penitential Devotions (most of them by the Able Hand of Bishop Patrick) to be here and there chosen out at the Discretion of
the

the Minister, according to the Cases, and Exigencies of every languishing Prisoner, and dying Criminal. Had this been finish'd and ratify'd when first proposed in the Queen's Reign, the Ordinary or Visiting Priest would not have been absolutely limited and ty'd down to the repeating every Word in any Part of that *Form*. He would have been at Liberty to have turn'd the Application to the different *Case* of Confinements and Crimes, and to the different *State* of Consciences and Souls, and to have brought the Words nearer to the present Purpose; or else certainly we are better as we are: No *Form* is better than a Set of unapplicable, and yet unvariable Words. The Convocation was wiser, and will be so again, if ever that well-meant Design be resum'd in the Two Houses. The Master out of Ignorance or Haste is found guilty of another Mistake in this Matter. He represents this *Form of Visiting Prisoners*, to have lain with the rest before the Convocation for several Years, ready to be pass'd by the Queen: When in Truth this *Form* or Collection of Prayers, never so much as came down to the Lower-House, nor was it yet pass'd in the Upper-House, during her Majesty's Reign; the *Scheme* of it was kept in the Hands of Archbishop *Tenison*, who being an accurate Judge, had not Leisure fully to satisfy himself about it. Yet the Master goes on to make the two Forms, i. e. Of *Consecrating Churches*, and *Visiting Prisoners*, to have been upon the same Foot, and equally waiting for the same Royal Confirmation. When in that Respect, they were upon a very different Bottom; the *Form of Consecrating Churches*, was indeed finish'd, and might have been confirm'd, had the Queen and her Council so pleas'd; but the other *Form of Visiting Prisoners and Criminals*, was not brought into order, but was (for ought I could ever hear) a

private Paper in a single Hand *. If a Member of their own had wrote thus, the Convocation would have censur'd him at their next Meeting.

NOR is this all the Injustice, and indeed Violence done to our Convocations by this Stranger to them. He seems grievously complaining of the *Miscarriage of Synodical Business, recommended to the Convocation by her late Majesty of Blessed Memory*. But to whom is that *Miscarriage* to be imputed? Not to the *Convocation*; nor could the *Archbishop* and his *Suffragans* be blam'd; they had all done their respective Parts upon most of the Heads recommended to them by the Queen; and some of their finish'd Papers *lay ready* (as the Master knows) *to be pass'd for some Years*: Those Years were four or five of the latter Part of the Queen's Reign. After her Demise, those Papers could not be laid before her Royal Successor. And till then, where did they lie? Not before the President, or any Bishop, or any Minister of State, but before the Queen herself, and kept up in her Royal Custody; till after many Months, being put in mind of them; she was pleas'd to excuse it, That the Papers were mislaid, and she could not readily find them: nor could we ever hear they were laid before the *Council* to be consider'd and advis'd upon, as had been the Right and Custom in those Cases. I believe, Men of Observation knew the Secret to be this: An Odium was to be cast upon the

* The Prolocutor reported 9th of March 1710. that he had been inform'd by the Bishops then presiding in the Upper-House, That the Bishops of *Normich* and *St. Asaph* having been sent from the Upper-House to the Archbishop of *Canterbury*, had desir'd certain Forms of Prayer, which, as it was thought, had been already compos'd, and were in the Hands of the Archbishop. *Report of the Lower-House, July 1, 1713.* London, by J. Morphew, 1713. 8^{vo}. p. 18.

the Whig-Ministry, and upon the Archbishop, and those they call'd Low-Church Bishops, for hindring the Convocation (or warmer Part of the inferior Clergy) from sitting and acting in their Way. When their Lordships meant no other Harm, but to help keep the Peace of Church and State; and they might well think, that the Interest and Honour of the Clergy would be better consult'd and preserv'd, by not suffering them to enter upon needless Disputes and Quarrels among themselves. But the Word then was the *Church*, and the Art was to cry it up; and amidst that Noise, the Ministry was to be chang'd. And what then? Why, the Queen and her new Ministers were to think fit to declare, That a *Convocation should now Sit, and do Business*. A Royal Licence was graciously given, particular Work was recommended, a Secretary of State brought gracious Messages, and Letters, and Promises of all manner of Favour and Protection. In short, the two Houses apply'd themselves to the Business laid before them, and the two Parties (we must call them) did both agree to dispatch a great Part of it, and humbly to put their finish'd Resolutions into the Hands of her Majesty, who undoubtedly meant well, and was not let into the Game of the Politicians. Their Play was to let the Clergy run on, and deceive themselves; or as a great Man was pleas'd to call it, *to Bamboozle the Convocation*, i. e. to make Fools of 'em, by setting them to work, and letting them see no End of it. However, this *Amusement* serv'd the Purpose. The Church was then safe, and the Ministers were orthodox, and the Peace was made, and they had Nothing to do, but to agree and preserve one Life, till it could be chang'd for *Another*.

I HOPE,

I HOPE, we are now in less Danger of having Political Deceits put upon us. And yet this Writer would dutifully suggest, that the Fault is in the Present GOVERNMENT, who will *not suffer the Synod to proceed on such Affairs*. Take his very Words, and try to put any other Sense upon them, *That Form of Reconciling new Converts, which is well known to have lain before the Convocation for some Years, ready to be pass'd into an Ecclesiastical Law, when the Synod SHALL BE suffered to proceed on such Affairs*. Had he said, *Ready, if the Synod HAD BEEN suffered to proceed*, it would have born the Imputation of being true in great Measure, for the latter Part of the *Queen's* Reign. But to transfer that Account to the *Present* Reign, is not so just. To say, *Lying ready to be pass'd into an Ecclesiastical Law, when the Synod shall be suffer'd to proceed on such Affairs*, does include two Things; 1. That some *Forms*, and in particular that of *Reconciling Converts*, are even *now* ready to be pass'd into Ecclesiastical Laws. 2. That the Reason why they are *not pass'd*, is, that the *Convocation* in this Reign *has not*, and *shall not* be suffer'd to proceed on such Affairs. Of which the *first* cannot be said to be true; and the latter must be call'd false and seditious. It is not true, That any *Forms* whatever, are *Now* ready to be pass'd into Ecclesiastical Laws: For all *Forms* prepar'd in *Convocation* during the *Queen's* Life, drop'd with Her, as *Bills* in a *Parliament* dissolv'd; and those or the like *Forms* must have been brought in a-new, and again debated and agreed upon in both Houses, and laid before His MAJESTY, before they could be *ready to be pass'd*. But has any one *Form* gone thro' this Course since the KING's happy Accession to the Throne? No; however authoriz'd by Royal License to begin a-new, and however the like Attempts have been again

again undertaken, and whatever Time there has been sufficient for the Work, and whatever good Disposition not to hinder it; yet *Nothing* has been done; and the Reason of doing *Nothing*, has lain between the Walls of the two Houses. The very Persons, who were before most fond of doing Business, were on a sudden sick and weary of it. And it would be melancholy to tell the Grounds and Motives they went upon. And therefore, the *second* Thing imply'd by this Writer, will be call'd *false* and *seditions*. The *Convocation* was duly summon'd, had a Royal License to treat and conclude, were suffer'd to sit long enough for that Purpose, did seem to be in some earnest about it; the Upper-House revis'd the *Form of the Consecration of Churches*, and purg'd it from some Abundances it had before, and sent it to the Lower-House, who did not approve it. The other *Form of Visiting Prisoners and Criminals*, was better adjusted, and likewise sent down to the Lower-House, who never return'd it to their Lordships. Nor was any other Form compleated in the Lower-House. They had no Spirit to *proceed on such Affairs*; till another Affair offer'd itself, that certainly did not lie within the Compass of any of the *Heads of Business* committed to them.

THE Master's Expression, *When the Convocation shall be suffer'd to proceed*, can be only in Reference to this last Affair. And truly I commend the Wisdom of our Governours, that the Lower-House were not suffer'd to proceed on that Affair. For 'tis evident, that many Members were got into it upon the Political Account only; *without* Doors it was look'd on as Party-Cause, and *within* it must have fatally divided the Members, and even embarrass'd the two Houses, who were taking a different Method of Proceeding

Proceeding upon it, and must have broke asunder if not opportunely prorogu'd. It was necessary at that Juncture, to secure the Peace of the Church and Clergy.

AND yet Royal Prorogations begin now again to be arraign'd as *contrary* to Law, a Grievance, an Oppression. and I know not what; as it once was in the Queen's Reign, with no more, or less Foundation for it. If after all that has been written by him, who now happily presides in Convocation, and by some of his Learned Suffragans, the Sitting of a Convocation must be concurrent with every Session of Parliament, and the Clergy must attend the same Lengths of Time, whether Business or no Business; whether Serviceable or Prejudicial to the publick Peace and Interest, then *Much* has been wrote in vain; and 'tis a great Wonder that the Lord *Somers*, and the Lord Chief Justice *Holt* should so highly commend the Book intituled, *The State of the Church and Clergy of England in their Councils, Synods, Convocations, &c.*

IN short, if the Sitting or not Sitting, the Proceeding or not Proceeding of a Convocation, be not within the Powers of the Royal-Supremacy, we have no *Head*; and can have no *Unity* of Principle or Order, in our Ecclesiastical Meetings. And if the King in Council cannot judge of the Exigencies of Time and Season for the Exercise of such a Power, we have then no legal Constitution of a Church. Nay, if ever a Lower-House shall censure a Discourse deliver'd before the Supreme Ordinary, and by him Licens'd, *i. e.* commanded to be Publish'd, and this in the Case of a *Bishop* to be condemn'd by Presbyters, of a Prelate of the Upper-House to be censur'd in a Publick Remon-
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France, without waiting the Opinion of that Upper-House about their own Member, and without asking that *Member* to explain himself, and shall be angry in this Matter, and be running it into a tumultuous Heat, and propagating the Murmurs of it thro' the Country, and be reviving and fomenting a Spirit, that would again threaten the Peace and Safety of Church and State; *then*, I say, if the Royal Authority cannot interpose by Advice of Council to help silence the Dispute, by separating the contending Parties, and giving them Time to cool and settle by Degrees into more Charity and brotherly Love: *then*, I am sure there is not a Power in the *Crown* sufficient to protect the Church, and the Church can seek for no other Power upon Earth on this side *Rome*. And if the Clergy shall act subserviently to any other Persons or Powers; they may be made one Day or other the Ruin and Destruction of the best Reformed Church in *Europe*.

I REMEMBER well that the Rights of our *English* Princes in authorizing and restraining Ecclesiastical Synods have been rais'd and let down by some Churchmen, just as those Princes have favour'd or not answer'd *their* Hopes and Expectations of them: The *Jacobites* and *Non jurors* are now denying all the Rights of Ecclesiastical Supremacy, which they contended for under King *Charles* and K. *James II.* and would possibly restore to another Creature. And Men not so ill-affected have within my Time exalted the Royal Supremacy, when they could play it against the Rights of an Archbishop not gracious to them: And yet as soon as that Regal Supremacy put a Stop to their disorderly Proceedings, and disappointed their secular Views and Aims; then immediately the Case was alter'd, and
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they so far protested against a *Royal Prorogation during the Session of Parliament*, on March 19, 1707, that the Arch-Bp and Bishops were forc'd to be at some Pains to confute their Pretensions, and to assert her Majesty's Royal Supremacy, which she had been pleas'd to declare in Her Letter of Febr. 25, 1705, That *She was resolv'd to maintain as a Fundamental Part of the Constitution of the Church of England* *. And then the Prolocutor and Clergy produc'd a *Declaration* made in their House, That *they did not thereby intend to enter into any manner of Debate concerning the Validity of the Royal Prorogation; to which they have humbly submitted.* But however her Majesty, counselled by a wise Ministry, would not accept of that *Submission* without putting a Mark of Displeasure upon the Offence. Accordingly, in a Letter to the Archbishop to be communicated to the Bishops and Clergy of his Province in Convocation, Her Majesty complain'd of the *illegal Practices in Convocation*, and their plain *Invasion of Her Royal Supremacy*, which was *reposed in Her by the Law and the Constitution of the Church of England*; and again declar'd, That *by an evasive Declaration, they had rather aggravated, than lessen'd the Guilt of so dangerous an Attempt*; and that *She would shew her firm Resolution to preserve the Constitution of our Church of England as by Law establish'd, and Her Rightful Supremacy.* Given at St. James's the eighth Day of April, 1707. Which Royal Letter the Archbishop publish'd, with a full Account of the Occasion of it, and desir'd his Brethren

* See his Grace the Lord Archbishop of Canterbury's Circular Letter to the Right Reverend the Lords Bishops of his Province, in which is inserted her Majesty's gracious Letter to him of the eighth of April, 1707, relating to Matters in Convocation. London: By Charles Bill, &c. 1707. 450.

thren the Bishops to lay that Account before their Clergy, in *Duty to their most Excellent Sovereign, in Justice to the Cause of the Royal Supremacy, and in tender Regard to the Welfare of our Established Church.* Dated, *Lambeth* April 18, 1707. Soon after this, the Prolocutor, Dr. *Bincks*, was censur'd by the Archbishop for *Contumacy*, upon which the same Majority of the Clergy prepar'd a *Protestation* against the Archbishop, (as they had lately drawn up a *Remonstrance* against her Majesty's Writ) and gave it a new Turn by large Professions of Regard to the Royal Supremacy, which they had so lately *impeach'd*. The Relator of these Proceedings (now a worthy Prelate) could not but observe, *The Members that differ'd from the Majority in the Lower-House, were surpriz'd to find, that the same Persons, who not only in the late Application, but in the whole Course of their Principles and Practices in Convocation, had been Impeaching the Supremacy, were now all of a sudden become Advocates for it **.

FOR my Part, I have learned to suspect all Principles that owe their Rise and Occasion to a certain Time or Season, and seem peculiarly adapted to it: For tho' Truth and Error in Tenets and Opinions are always the same, and ought to stand and fall by their own intrinsic Nature, without Regard to serving or obstructing any present Purpose; yet when I find a Doctrine advanc'd to serve a present Juncture of Affairs, that would hardly have been thought of without Reference and Alliance to that *present* Juncture, there I am ready to suppose it not a standing Truth, but an occasional

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sional

* *An Account of the Proceedings in Convocation in a Cause of Contumacy, commenc'd, April 10, 1707, occasion'd by the Publishing a Protestation against it.* 4^{to}.

flonal Notion. Again, when I find any Thing decry'd for *Heresy* at one Time, that had been receiv'd and well reputed for an Age or two before, there I go back to the Reason of Things, without dwelling upon the Date and Fashion of them. And above all, when I see the very same Tenets orthodox and erroneous to the very same Men at different Times and Seasons, according as the Exigencies of Interest or Honour have requir'd: Then I have no manner of Respect to such personal and temporary Authority; but I abstract the Points in question, and divest them of all their Circumstances of Time, and Place, and Professors, and in or out of Season,

By these Rules we seldom fail of Discerning Truth from Error: The Doctrines of Divine *Hereditary* Right, indefeasible, and unaccountable to human Laws, and of a *Passive Submission* to the Will and Pleasure of a King, against the legal Constitution of a Kingdom: These Doctrines were contended for, to save a Popish Successor, to make him arbitrary on the Throne, and in the Name of God to destroy the Church and Nation. And therefore the Time-serving of such Political Doctrines, gave me an immediate Jealousy of them, and soon led me to discover in History and in the Nature of our Government, that they were *occasional* Inventions, not Christian Doctrines, not known to our Forefathers. So again, toward the latter End of the late Queen's Reign, we had a mighty Effort made in Sermons and Discourses, to assert a *Middle-State* of Souls, a Necessity of *private Confession* to a Priest, an authoritative Efficacy in *Sacerdotal Absolution*, the Claim of *Uninterrupted Succession* of Bishops, the *Invalidity* of *Lay-Baptism*, reaching to Reformed Churches and Ministers, a
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Real Sacrifice in the *Eucharist*, and a great many other *Innovations* in *Doctrines*, besides those that were advancing in *Discipline* and *Worship*. I compar'd these *Doctrines* with their *Time* of setting forth in the *English* World, and soon found that their first Appearance since the *Reformation* was at the End of K. *James* I. to expedite a *Popish* Match, and in the following *Reign*, to oblige a *Popish Queen*, and to accommodate some *Matters* with the Courts of *France* and *Rome*; and were reviv'd of late *Years* to shake the *Protestant Succession*, to soften the *Terrors* of *Popery*, and to conciliate the *Minds* of *People* to a *Popish Pretender*. Our *Forefathers* in the *Time* of old *ELIZABETH*, if they had met with any such *Jargon* in our *Protestant Divines*, would have soon found that it was a *Fineness* of *Cant* borrow'd from the *Priests* and *Jesuits*, to facilitate the *Popish Succession* of *Mary* Queen of *Scots*, and to slide in all manner of *Bigotry* and *Cruelty* with her. And in good truth, if ever the *Sea* of *Popery* be let in upon us, it can hardly enter in any one *Flood*, it must have many little *Breaches* made for it, and it must by *Degrees* overspread this *Island*, as it were in *Streams* and *Rivulets*, before it comes to an universal *Deluge*. For so it first crept in upon the *Latino* Church, here a little, and there a little of *Superstition* and *Tyranny*; a *Virtual* Presence of *Christ*, was a *Real Presence*, and then an ineffable *Mystery*, and then the *Monster* of *Transubstantiation*. So in *Doctrine*; and in *Discipline* suppose, it began in wholesome *Severities*, and went on at last to *Burning* of *Hereticks*, both alive and in dead *Bones*. The *Anti-Christ* was to come upon a gradual falling away, and a slow revealing that *Man* of *Sin*, in his *Time*, after some working of the *Mystery* of *Iniquity*, for his coming after the working of *Satan* with all *Deceitfulness*, &c. 1 *Thess.* ii. 3.

UNDER

UNDER this View, I am the more jealous of Dr. *Snape's* late Doctrine of the *Necessity of a publick Renunciation of Popery* in a set Form before the Congregation; because this may be the bringing in a Piece of *Popish Discipline* among us *. I do not say, the Doctor so meant it; he fell upon it as an Occasion so led him; it seems he had unhappily affirm'd a Convert from *Popery* to be still a *Jesuit*; and this he could not make out, but by saying, He had not yet made a *publick Renunciation of Popery*; nor would this serve without adding, that such a Way of open Renouncing, was the *only Test* of Sincerity in all Converts; and therefore it was *necessary*, and therefore the *Law* of the Church must needs require it. This was plainly the bringing in of a Doctrine to serve his own Turn. No one of our Learned *Divines* or *Civilians* had ever undertaken to prove, that this Ceremony of *Penitence* in the Church of *Rome*, was or ought to be made an absolute and necessary Rule in the Church of *England*. It was left for a Matter of *Discretion* in the Ordinary or Minister to advise, and as a Case of *Liberty* for the Convert to submit to, or to decline. It was thought generally convenient to *advise* it, for the more authentick Satisfaction of People, and for giving a more ample Security to the Church. And the Converts were likely to

comply

* In the Roman Pontifical the Form runs thus: I A. B, being convinc'd of the Snare of Division wherein I was held, after long Deliberation, with ready and unconstrained Will, the divine Grace being my Guide, am returned to the Unity of the Apostolick See — And if (which God forbid) I should divide myself from this Unity upon any Occasion or Argument incurring the Guilt of Perjury, let me appear bound over to Eternal Punishment, and have my Portion in the World to come with the Author of Schism, So help me God.

comply with such Advice, to prevent a Suspicion of them. But, I say, to ordain and enjoyn this Duty, and to exact the *necessary* Performance of it, and to insist for ever upon this one *Condition* of every Papist, being so reconciled to the *Church of England*; that Rigour was never yet practis'd, and I hope never will. * Nay, if the *Form of Reconciling new Converts*, projected in Convocation, had obtain'd a full Force and Virtue; it would not have follow'd, That no Person, having been a Papist, should be reputed a Protestant, who had not renounc'd *Popery* in *Form* of those or the like Words: Other Oaths and Tests in Law, would have better decided that Question. And therefore, let the solemn *Renunciation of Popery* in a *Form* before the Congregation, continue at a *Liberty* in Law to be taken or not taken. For I Would have no Popish Recusants discourag'd from coming freely and safely over to us. I would have Nothing impos'd that modest People should think a needless Penance, or a dangerous Experiment: I would not have the Ordinary or the Parish Priest ty'd up from using their own Judgment of Discretion: I would not have written Testimonials, Abode in the House of a Bishop, a sober and steady Conversation, a general good Report, a printed Declaration or excellent Book against *Popery*, to be All, when put together, *insignificant* Trifles, without another verbal *Form* of renouncing. Nay, if there must be a *Form*, and one *only* *Form*, I can hardly tell where to trust the drawing it up. If some
Men,

* In the Questions stated by the High Court of Parliament concerning Popish Recusants, directed to the Judges. with their Learned Resolutions Printed 4to, 1642. there is no Supposition of any legal Duty of publick Renouncing or Abjuring, but only of Resorting to the Parish Church, and Conforming to Prayers and Sacraments.

Man; at some Time, were to be intrusted with it, they might be so afraid of condemning absolute Authority, or of calling any Thing idolatrous, and so tender of saving Rights and Powers to the governing Clergy; that possibly the *Form* of Renouncing of *Papery* might be a cover'd Way of transferring the Seat of it, and, as it were, getting our own to be the Church that cannot err *.

Dr.

* Without enquiring after some Paragraphs that were said to be offer'd to be inserted in the New Convocational Form; I thought to be remember'd, that the Ceremonial of renouncing Heresy in the Inquisition, is very terrible as well as very ridiculous. *John Castel* a Sufferer in the Inquisition, and a late Refugee in England, publish'd this Account of the Discipline he underwent in abjuring Heresy. After Dungeon, Bread and Water, Nakedness, Stripes, and many other Tortures, I was conducted into St. James's Church, with a blew Cloth and a yellow Cross on the Top, with a great Torch of yellow Wax in my Hand. In this manner I was conducted to the foresaid Church, the Porter walking before me with a great Stick in his Hand, and the Inquisitor behind in his *Robe*. Being entred the Church, they made me mount up by the Great Altar, being exposed a while to the View of the People: then a Secretary read in the Pulpit first my Accusation, and then my Sentence and Recantation: Then standing up and looking at him, I declared my Recantation: Then he read the whole Belief of the Roman Church, I saying after him; and being reconciled I was conducted to the Cloyster of the Fathers de la Merced, that I might be taught to confess and communicate on the four great Feasts of the Year. Then he came down, and I turned myself towards the Altar, and saw my Judge pulling off his Gown, then dressing himself in white, tyed his Waste, then with a stiff square Cap. They made me kneel down upon a velvet Cushion before a great Table with Tapestry; and two Clerks behind me dressed in White, having each of them a white wand in their Hand, gave me light Strokes, which was the Two Hundred Stripes that I was to have according to the Sentence. In the mean Time my Judge read in a great *Latine* Book, making several Signs of Crosses, but I could not understand what he read, only that of *perdono peccatum suum*.

Dr. *Snope* in calling out our Converts to renounce in publick *Form*, is pleas'd to urge a great deal of what he calls the *Equity of Things*, and a *Parity of Reason* in them; but if these Words would hold, they serve only to recommend the *making* of such a Law; not to prove his Opinion, That there is such a Law already *made*. And if he would have clearly inforc'd that *Equity* and *Reason* of Things, he should have offer'd to shew, that it was so from the Beginning; that no Converts or new Disciples were admitted to the Christian Communion, without a Form of sound Words renouncing expressly in a publick Assembly their former Delusions: That in the succeeding Ages of the Church, all Profelytes, especially the Rabbies and Philosophers turning Christians, made a like open Confession and *Abjuration* of Judaism, Paganism, &c. That after the Settlement of our Reformed Church of England, no obstinate Recusants at last convinc'd of their Errors, were admitted into our purer Communion, and even no foreign Papists, without such formal and open *Recantations*. He should have shew'd, That our Bishops and Ordinaries insisted on that only sure Way of Reconciling Popish Converts, and in their Articles of Enquiry had demanded the Numbers and Names of such as had pretended to come over from the Church of Rome, without first publickly *abjuring* the Errors and Superstitions of it *. But did the Doctor

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* There were several sufficient Ways of Popish Converts proving themselves reconciled to the Church of England, without a formal Renunciation in publick; such as Submitting to all Terms required by the *Statutes* before a Civil Magistrate: An Examination and *Depositions* before an Ecclesiastical Judge: Appearing and Declaring in open Court: Publishing the *Reasons*

think himself able to produce any one Instance of this Kind? Was it a *Practise* in the Primitive Church, or at the Beginning of our Reformation? No; the Use and Custom of a publick *Abjuration* of Heresies, was brought in among the Poms and vain Ceremonies of the Church of *Rome*. They made it a Matter of Ostentation and Glory to lead Men Captives to their Communion in such open *Triumph*; they brought forth their Profelytes to a publick *Procession*, they placed them before their *Altars*, they presented them to the *Priest*, they put on them a penitential *Habit*, they thrust *Rods* into their Hands, they made them kneel and submit their Backs to *Disciplining*, they *exorcis'd* or drove the Devil out of them, they made them Fools and Slaves for *Absolution* and *Adoption* in their Church*. It was but by Degrees, that the *Reformed Churches* borrow'd a Part of this external *Policy* of the Church of *Rome*, taking the outward Act of a publick Renunciation, and dropping the superstitious Ceremonies of it: And this, I think, in the Reformed Churches of *France*, and other Parts, before it came over into *England* †. We

sons of Conviction: Producing *Testimonials* of reputed Sincerity: Giving in a *Confession* and Declaration to the Bishop in Writing only, &c.

* The Roman *Pontifical* prescribes, That the penitent Heretick or Schismatick must kneel before the Church-Door, and there make a *Confession* of his Faith, and have the Devil *exorcis'd* out of him. And being brought in, and kneeling before the high-Altar, renounce all heretical Pravity, and promise to live in the Unity of the Roman Faith, and have Prayers and *Crosses* made over him, and swear Obedience to the Pope, &c.

† See several Instances of the publick Abjurations of *Pope-ry* made in the Consistories of the Reformed in *France* in 1600, 1601, &c. in the *Historical Relation of several Great and Learned Romanists, who did embrace the Protestant Religion*, 1688. 4^{to}. And so commonly in *Holland*, but in their Consistories rather than in their Churches, or publick Congregations.

We have since frequently used it, and in such a sober grave Way, as to give no Offence by it. But to press *Law* for it, and to get a publick Office of it, is not so agreeable to the Sense of our Church declared about *Ceremonies, why some be abolished, and some retained*, “ Because some at the first were of
 “ godly Intent and Purpose devised; and yet at
 “ length turn’d to Vanity and Superstition: And
 “ some enter’d into the Church by indiscreet Devotion, and such a Zeal as was without Knowledge; and though wink’d at in the Beginning,
 “ they grew daily to more and more Abuses, which
 “ not only for their Unprofitableness, but also because they much blinded the People, and obscured the Glory of GOD, were worthy to be
 “ cut away, and clean rejected.”

THE Affectation of ceremonious *Forms*, and the contending for a *Sanction* of them, is, at least, needless. Must we be more rigid in our Opinions of the *Necessity* of a formal Renunciation of Heresy, than the Papiſts themselves seem to be? They know when to *command* it for Vain-glory, and when for Interest to *conceal* it; they can call that a *publick Profession*, which shall be kept *private* for several Years; As in a late Instance of their perverting a young Prince upon the Views of this World, that may possibly *fail*; they could induce him to renounce the Northern Heresy; and yet afterward to retain the *Appearance* of it; nay to give *Assurance* of it to the nearest Friends and Relations; and yet when full Occasion serv’d, they could surprize the World with a Declaration, That he had solemnly profess’d himself a Son of their Church *some Years ago*. What honest Heart would not detest the Mysteries of such Iniquity and Falshood, and pray GOD, That we keep at a safe Distance from ’em?

THERE is another bold Conceit of Dr. *Snape's* upon this Argument, that in like manner sounds more of the Trumpet of the Church of *Rome*, than of the modest Language of the Church of *England*; and that is, They who have solemnly renounc'd the Errors of *Popery*, and have joyn'd themselves in the Profession of our Faith and Worship, they must not it seems be call'd *Converts from Popery* or from the Roman Church, but *Profelytes to the Church of England*. A *Convert from* (says he) is the new Language at *Streatham*: A *Profelyte or Comer to*, was the old one at *Lambeth*: Alluding to Archbishop *Tenison*, and his Way of speaking. To which a Thousand Witnesses can answer, That to call a Man, forsaking *Popery*, and professing the Protestant Religion according to the Church of *England*, a *Convert from Popery*, or from the Church of *Rome*, is no new Language, nor lately talk'd at *Streatham* only (where good Language has prevail'd very much) but it has been in Use and Custom over all the English World for an Age or two *. And that on the contrary, a *Profelyte or Comer to the Church of England*, was seldom or never used; was not the Way of Speaking, especially at *Lambeth* †. where the wise and good
Archbishop

* Nothing more strange than for a Professor of Words to affirm, that a *Convert from*, is new Language; and a *Profelyte to*, the old; when if he had look'd into the Motives and Reasons, and other Declarations of those who have forsaken *Popery* to be admitted into our Communion; they run all in the Language of *Conversion from the Errors of the Church of Rome*, and *Converts from Popery*: and they seem'd purposely to avoid the Word *Profelyting*, or being a *Profelyte to the Church of England*, or to the Protestant Religion. See the Advertisement to the Reader of a Sermon of Dr. Richard Sheldon, a *Convert from Popery*, before K. James. 1622. 4^{to}.

† Archbishop *Tenison* sent a Circular Letter to the Bishops of this Province concerning the late Act against *Popery*. Dated from *Lambeth*,

Archbishop *Tenison* knew well the Pharisaical Abuse of the Word *Profelyting* or gaining *Profelytes*; and gave many Advices and Cautions for the better reconciling of *Converts* to our Protestant Religion; and for preventing, if possible, the Priests and Jesuits from getting over *Profelytes* to their Church of *Rome*; because he verily thought those Missionaries of the Papacy dealt with the *Profelytes* to them, as the *Pharisees* did of old, they would compass (or pass over) *Sea and Land* to make (or to form) one *Profelyte*; and when he became so, they made him twofold more the Child of Hell than themselves *.

I

Lambeth, May 9, 1700, wherein, "He recommends the good Intentions of bringing over the Papists to embrace the Protestant Faith, the Law intending not their Punishment, but their Conversion, and to convince them of the Reasonableness of the Change; — Desiring their Lordships to move the Clergy carefully to observe the 66th Canon, and not to be wanting in any Assistance of this Kind. but to be ready upon all fitting Occasions, as well to lay open the many dangerous Errors of the Church of *Rome*, as to shew the Agreeableness of the Protestant Doctrine to the Holy Scriptures, and the purest Ages of Christianity, &c. (but not a Word of *Profelyting* or gaining *Profelytes* to the Church of England.")

* It is true, you have reconciled some *Profelytes* to your Church, and by so doing you have made them twofold more the Children of Hell, than they were before: meer *Samaritans*, Worshippers of they know not what. — But my hearty Prayer is, that all the perverted reconciled *Profelytes* to *Rome* would return from whence they are fallen and repent. Dr. Denton's Examination of the Merit of the Papists. London. 1675. 4to. p. 113, 114.

Mr. Edward Schuter in his Recantation of Popery, confess'd, "I have found the Priests very zealous for gaining *Profelytes*, but very negligent of their proper Charge, They would spend Hours every Day upon wavering Protestants, but scarce catechize Children once in a Fortnight, and then too not above half a quarter of an Hour, and without any Exposition." Account by Dr. Horneck. 4^{to}. p. 14.

I have now by me near a hundred Forms of printed or written Declarations and Professions made by *Converts*, forsaking the Communion of the *Church of Rome*, and joyning themselves to the Reformed or Evangelical Faith and Worship, with the Motives and Reasons of their so doing; and looking upon the Titles and into the Bodies of them, I find *Converts from Popery* and *Conversion from Popish Idolatry* and Superstition, familiarly and frequently us'd; but *Profelyte to any Reformed Church*, *Profelyted to the Protestant Religion*, as far as I can observe, does not once occur in any one of them *. Which makes me admire the Saying of this great Master of

* See an Historical Relation of several great and learned Romanists, who did embrace the Protestant Religion, with their Reasons for their Change deliver'd in their own Words. *London*, 1688. 4to.

The Profelyte of *Rome* called back to the Communion of the Church of *England*, in a private Letter. 1678. 4to.

The Reasons and Motives by which *John de Nicholas* and *Sasorles* was induced to forsake the Romish Church. *London*, 1621. 4to.

The Romish Priest, *James Salgado*, a Spanish Dominican turn'd Protestant with the Reasons of his Conversion, and certificates that the said Romish Priest was now become a true Convert to the Protestant Religion. 1679. 4to.

Francis Broccard, Secretary to Pope *Clement VIII.* his Alarm to all Protestant Princes, with a Discovery of popish Plots and Conspiracies after his Conversion from Popery to the Protestant Religion. 1679. 4to.

A Sermon at *Paul's Cross* by THEOPHILUS HIGGONS, in Testimony of his hearty Reunion with the Church of *England*. *London* 1611. 4to.

The Foot out of the Snare, by *John Gee M. A.* *London*. 1624. 4to.

Abjuration of Popery by THOMAS ABERNETHIE sometime Jesuit in the Grey Friar Church at *Edinburgh*. 24. Aug. 1638. Printed at *Edinburgh*. 4to.

The

of Words, that One coming over to us from the Church of *Rome* ought not to be called a *Convert* from Popery, but a *Profelyte* to the Church of *England*; when he knows so well that Use and Custom are the Law and Rule of speaking.

There is indeed a third Chapter in Dr. SNAPE's Vindication, that has a very good Title, and many good

The Retraction Sermon of *WILLIAM RAMSAY*, lately Professor of Philosophy, Priest, Confessair, and Missionary Preacher. 1672. 4^{to}.

Memoirs of Mr. *DES-ECOTAIS* late Priest and Preacher of the Order of the *Capucins*; with the Motives of his Conversion. 1677. 8^{vo}.

The Memoirs of Mr. *JAMES WADSWORTH* a Jesuit that recanted. London. 1679. 4^{to}.

Epistle of T. S. to Dr. *Stillingsfleet*, shewing how he was lately of the Roman Communion, and declaring the Reasons of his Conversion. 1679. 4^{to}.

The Reasons of the Conversion of Mr. *JOHN SIDWAY* from the Romish to the Protestant Religion. 1681. 4^{to}.

A Declaration of *FRANCIS BRIBER* Gent. June 17. 1688. containing his Reasons for Renouncing the Roman Catholick, and embracing the Protestant Religion. London. 1688. 4^{to}.

The Conversion of *Philip Corwine* a Franciscan Fryer to the Reformation of the Protestant Religion Anno. 1589. written by *John Garvey*, sometime Primate of *Ireland*. Publish'd 1682. 4^{to}.

Apostasie the Sin against the Holy Ghost, by Mr. *Denison*. 1611. 4^{to}.

A Call out of Romish *Babylon*, by Mr. *Taylor*. 1624. 4^{to}.

An Account of the late Conversion of Mr. *John Barville*, from Popery to the Reformed Church of *England*, 1710. 8^{vo}.

A Sermon in the Chapel of *Newgate*, upon the extraordinary Occasion of the Abjuration and Renunciation of the Errors of the Church of *Rome* by Mr. *Richard Burridge*, with the Form and Manner of it; by *Paul Lorrain* Ordinary. 1712. 8^{vo}.

An Account of the Conversion of *Fran. de Chalus* Sieur de la Motte and all his Family to the Reformed Religion, 1714. 8^{vo}.

good Things in it. The Title runs, *that the Jesuits deserve a much worse Character than Mr Pillonniere gives to that Society.* True enough, and it would be as true, if the Doctor himself had written a larger Book wholly against the *Jesuits*. There be some Monsters, as well as Beauties and Glories, that no Pencil can reach. But I cannot be of his Mind, while he affirms, that *Nothing is said by Mr. Pillonniere thro' his whole Book to make the Jesuits either odious or contemptible.* The Design of his Book was his own Defence, not an Arraignment of the Jesuits: And yet I think he has shewn, that the Jesuits have made themselves abundantly *odious*, and truly he has made them somewhat more *contemptible* than we could well imagine, an Ignorant and Whimsical Set of Men. However it is more our Duty and Interest to know them to be *Odious*, than to think them *contemptible*, while they are such an United Body, and can draw in whole Parties to assist them. We are content with all the Additions that Dr. *Snape* has offer'd to supply the Deficiencies of Mr. *Pillonniere's* Book; we heartily believe, that they are a Society link'd together by the Maxims of Wicked Policy; that they stick at no Methods in compassing their Ends; that they carry on dark Intrigues with the utmost Secrecy; that they trust One another with the Mysteries of Cabinets, and are true amongst themselves whilst they are false to Princes; that they have dark Cabals and wicked Secrets, and confederate Mischief, and incorporate Villany. Arts of Inveiglement and Delusion, Subtle devices, Lying and Forswearing, and that with Allowance for the good of the Cause, &c. All little enough for the Character and Demerit of the Jesuits. And yet when the Doctor himself comes to their *detestable Doctrines*, and appeals to Books written by Papists, the *Jesuits Morals*, and the *Provincial*

Provincial Letters; he is pleas'd to pick out but one single Instance, and that of absurd Speculation and vain Abstraction of *Mind*, rather than of *Practical Immorality* and Wickedness; Misapprehensions of the *Love of God* in the Habit and the Acts, the Time and the Degrees, &c. and he brings in this Instance, not so much to expose the *Jesuits*, as to mean bearing hard upon a Bishop of our own Church, and that only for maintaining our SAVIOUR's Test of the *Love of God*, even the *keeping of his Commandments*.

It is well known, that the more odious and abominable Part of the *Jesuits Morals* is in evading, over-ruling, destroying the Christian Precepts, and the very Laws of Nature, the Rights of Kingdoms and Nations, and the common Faith and Honesty of Mankind; and all under the Colour of *Religion* or Zeal for the *Church*. Under this Colour, they can sanctify the Want of natural Affection and of filial Duty, Treacheries, Treasons, Perjuries, Rebellions, Persecutions Murders, all Sorts of impious and inhumane Wickedness. One who was very well acquainted with them, thought himself oblig'd to represent them in this manner: “ * *Lying*
 “ in some Cases, the Papists hold not only to be
 “ no Sin, but to be laudable; and a Man may
 “ *For swear* himself before Authority sometimes;
 “ nay, ought to do it under Pain of Damnation.
 H “ Witness

* A Detection of sundry late Practices and Impositions of the Priests and Jesuits in *England*, by John Gee, M. A.

In 1554. while the Jesuits were but young in Fraud and Mischief, the Faculty of Divinity at *Paris* declar'd, It is our Opinion that this Society, as to what concerns our Faith, is of perillous Consequence; that it is born to trouble the Peace of the Church, and to subvert the State. In brief, that it is introduc'd not for Edifying, but for Ruin and Desolation, &c.

“ Witness their Notes upon the *Rhemish Testament*,
 “ and divers their Books. According to the Rule
 “ of the *Parthians*, they will keep *Faith* with none,
 “ *nisi quantum expedit*, but as it serves their Turn.
 “ As for *Oaths*, to the most of them, they are no
 “ other than *Collars* for *Monkies*, which upon Dis-
 “ pensation of Superiors, they slip off their Necks
 “ at their Pleasure ; especially if they be such
 “ State Papists as have been inspired with Jesuitical
 “ Equivocations and mental Evasions, whom a
 “ Reverend Father of our Church doth blazon out
 “ by the true Epithets and Ensigns of their Family,
 “ Styling them, Ἀσπόνδους, ἀσέβητους, ἀμφοβίους, διψύχους,
 “ the falsest Cozeners in the World, οἷς ἔτε βάμψ
 “ μένεις, ἔτε πίσις, ἔτε ὀγκνῶ, with whom no Bond of
 “ Nature, Consanguinity, Allegiance, Affiance,
 “ Wedlock, Oath, Sacrament, standeth good, if
 “ they list to dissolve it.”

Dii talem terris avertite Pestem.

To draw a more lively Image of the *Jesuits*, a Man need not take the Likeness from any Representation made of them by our *English* or other *Reformed* Writers ; but as they have been made appear by Men of their own Communion ; by the *Religious*, by the *Seculars*, by the *Sorbonists*, by All but themselves *.

AND

* For the History of English Catholics inveighing most bitterly against the *Jesuits* : See

1. A true Relation of the Faction begun at *Wisbich* by Father *Edmonds*, alias *Weston*, a Jesuit, 1595. continu'd by *Garnet* and *Parsons* against us the Secular Priests, 1601. 4to.

2. *Quodlibetical Questions* about the general Contentions betwixt the Seminary Priests and *Jesuits* at this present. (By *William Walsen* a Secular Priest.) 1602. 4to.

3. The

AND yet after all, the JESUITS are not the worst Society in the Church of Rome, as an establish'd Order, but as a growing Faction. Their Institution had no particular Marks of Bigottry or Subtilty above other Religious ordain'd before them: Their Vows had nothing singular, but the double Yoke of absolute Obedience both to the Pope and to their own General *: Their Rules have nothing peculiar, but the being publish'd with such Declarations, as that

H 2 the

3. The large Examination of Mr. George Blackwell Arch-priest in England. 1607. 4to.

4. The Excommunication published by the Lord Archbishop of Dublin, Thomas Flemming, against the Inhabitants, for hearing the Masses of Peter Cadell, and Paul Harris, Priests, 1632. 4to.

4. The Jesuits Reasons Unreasonable. 1661. 4to. And the many Accounts of the long Contest for having or not having a Roman Bishop in England.

* Constitutiones Societatis JESU cum earum Declarationibus. Romæ. M. DC. XV. 8vo. p. 5. Professa iridem Societas, præter tria vota dicta, Votum facit expressum summo Pontifici, ut Vicario qui nunc est, vel pro tempore fuerit, Christi Domini nostri, nimirum ad proficiscendum sine excusatione, non petito viatico, quocunque gentium ejus Sanctitas iusserit, &c.

To understand the Principles and Behaviour of the JESUITS, See *Speculum Jesuiticum*; the Life of their Patron Ignatius, his Progress, &c. By L. O. that hath been an ocular Witness of their Impostures and Hypocrisy. 1629. 4to.

An exact Account of the Romish Doctrine in the Case of Conspiracy and Rebellion, collected out of the express Dogmatical Principles of popish Priests and Jesuits. By Ezekiel Tong, D. D. 1679. 4to.

The Jesuits discovered, their Policies in dividing of Protestant States and Kingdoms. 1659. 4to.

The fiery Jesuits Temper and Behaviour, in an Historical Compendium of their Rise, Increase, Doctrines, and Deeds. 1667. 4to.

The

the Comment very often destroys the *Text*, or at least takes away the literal Obligation of it. Their *Colleges* are not inspir'd with Learning above other Convents: and in Writing of late Years, other Orders have excell'd them. It is their Political Genius only, and their constant Application to the World about them, that has made them grow up to be the most formidable Body in the Roman Church. Such Slaves to the *Pope*, that upon Occasion, they can be Masters of him, or at least rebel against him; such obsequious *Courtiers*, that most Princes have been either govern'd, or murder'd by them; the most popular *Confessors*, the most celebrated

The true Test of the *Jesuits*, or the Spirit of that Society disloyal to God, their King, and Neighbour. 1688. 4^{to}.

Speculum Impietatis: wherein the *Jesuits* are displayed, described and set forth in their own Colours by their own Popish Faction. 1644. 4^{to}.

Look about you, or, take Heed of the *Jesuit*. 1647. 4^{to}.

Mutatus Polemo. The horrible Stratagems of the *JESUITS* lately practic'd in *England*, discovered by a reclaimed Romanist. 1650. 4^{to}.

The King-killing Doctrine of the *Jesuits* deliver'd in a plain and sincere Discourse to the French King. 1679. 4^{to}.

The *Jesuits* Memorial for the intended Reformation of *England*, with an Introduction by Dr. *Geo*. 1690. 8^{vo}.

The *Jesuits* Catechism: Wherein the Impiety of their Principles, Perniciousness of their Doctrines, and Iniquity of their Practices are declared. 1679. 4^{to}.

The Memoirs of Mr. *James Wadsworth*, a *Jesuit* that recanted, discovering a dreadful Prospect of Impiety in the blasphemous Doctrines (or Gospel) of the *Jesuits*, with their Atheistical Lives and Conversations. 1679. 4^{to}.

The Anatomy of Popish Tyranny in the English Hispanized *Jesuits*, with their *Jesuitized* Archpriest. 1603. 4^{to}.

An exact Discovery of the Mystery of Iniquity, as it is now in Practice amongst the *Jesuits*, and their *Emissaries*. 1673. 4^{to}.

The Cabinet of the *Jesuits* Secrets opened. 1679. 4^{to}.

The Secret Policy of the English Society of *Jesus* at *Down*. In Five Parts. 1715. 8^{vo}.

lebrated *Preachers*, the nicest *Casuits*, the sharpest *Disputants*, the Men of Letters, the Men of Breeding, the Men of Business, the most Conversable, the most Useful, of all Hours, at all Turns, what not? Yet this not by Vertue of their *Profession*, but in Consequence of their *secular Spirit*; their Love of the World and the Arts of it, have enabled them to grow vastly in Wealth and Power, to become the main Supporters of the Papal Chair, to be found necessary to Crowned Heads, to negotiate Peace and War, and Commerce; to have the greatest Families in Dependence on them, by knowing their Secrets, by teaching their Children, by deceiving the Women, inveigling the Servants, and carrying all before them.

It is by this *Ascendency* they have got in the Church and Court of *Rome*, nay, in the whole Christian World, even by their Missions in all the Parts of Infidelity, that they are become at last the most wicked, as well as the most potent *Party* and *Faction*, in the *Event* of their Practices, rather than the blackest *Society* by original *Institution*. The Truth of it is, before this Order of *Ignatius* was instituted, the *Dominicans* were the very *Jesuits* of *Rome*; *They* were the prevailing Name of the Church, *They* were in Possession of the *Pope*, *They* made Princes and Rulers, Communities and private Families afraid of them; *They* founded the Trumpet to an *Holy War*; *They* form'd and manag'd the *holy Inquisition*; *They* made all Men *Hereticks* that differed from their Notions; *They* were the *Orthodox* and the *High-Party*, till the *Jesuits* over-top'd them. And if before the Downfal of *Rome*, there ever come a Time to extinguish the whole Order of *Jesuits*, as inconsistent with the Peace and Honour of the Christian World; yet even *then*, and thereupon
will

will arise some other governing Party in that Church, that will, if possible, be above the Top of the Triple Crown, that will assume all to themselves, and carry the rest of the Roman World before them, and stick at Nothing to advance their own Grandeur, which they will be sure to call the *Cause of the Church*, and to promote it in the *Name of God*. And truly then, whatever Order such Men are of, whatever new or old *Distinction*, they will be much the same Party as the *JESUITS* in the present State of *Rome*.

To enumerate the main Arts and Labours of the present Society of *Jesuits* in deceiving and disturbing Mankind, would run beyond the Compass now intended. There is hardly Room to touch briefly on them, and to point out an Example or two under each Head.

I. THEIR early Art, was to get to themselves the Instruction of *Youth*, and the Choice of them into their Schools and Seminaries; to have strange Ways for the Examination, Search and Inspection of Boys *; to purge them in the first place of Heresy and Schism, and the least Suspicion of † going out of the Bosom of the Church: To wheedle

* *Ad majorem Personarum notitiam aliqua sunt interroganda, quibus vere omnino & sincere respondere oportet, & siquid erit quod Secretum requirat, id observabitur, &c. — Si quodvis impedimentum naturale, seu defectum in aliqua sui parte patiat, hoc non solum interrogetur, sed quoad fieri potest, inspiciatur. Constitutiones Societatis Jesu. Cap. I.*

† *Ex ijs casibus de quibus — interrogari oportet; Primus est recessisse e gremio Sanctæ Ecclesiæ, fidem abnegando; vel in errores contra ipsam sic incurrendo, ut damnatus ob aliquam Propositionem hereticam, quis fuerit, vel ut suspectus hæresis, &c. ib. Cap. II.*

wheedle them with Money * ; to whip them into Profelytes ; to extort every School Secret from 'em ; to keep them in the most servile Obedience ; teaching them to renounce all natural Affection to their Parents, Love to their Country, all Allegiance to Prince and State ; and to study Nothing, to propose Nothing, but the Good of their Society, which they call *ad majorem Dei gloriam*, to the greater Glory of G O D.

II. THEIR second Art was, to insinuate themselves into an Acquaintance and Interest with the Women, especially with the richer Widows † who have Children and Estates to dispose of ; to Work upon their Credulity, Fearfulness and Superstition ; upon their Infirmities, and even upon their Goodness,

* In the *Secret Directions of the Society of Jesus*, translated from a French Copy printed at Colen 1678. the xii. Chapter is of the choice of Young Men to be received into the Society ; and after a great many Hints of Caution, they say, *No Opportunity should be lost for the drawing in those Children which come from other Provinces to study in our Colleges, especially when their Money comes to fail by Gaming ; for then out of meer Shame of this Loss and for Fear of their Parents ill Usage, they will suffer themselves to be persuaded.*

† In the foresaid Directions, the VI Chapter is of the Means to acquire the Friendship of rich Widows. The next is of the Means of keeping in our Hands the Disposition of the Estates of Widows. and again Chap. VIII. Of the Means of drawing to us the Sons and Daughters of our devout Widows. See in the foresaid Treatises against the Jesuits a hundred Instances of their seducing and affrighting poor Women ; of the dreadful scourging of Boys to compel them to come into their Order ; of terrifying them with Apparitions and other Cheats, of getting them by Purchase, by Trick, by Terrour. by all Ways and Means. — See their Attempts to draw over young Scholars to their Society and Party ; with a List of several eminent Clergy brought over to the Jesuits Order, till his Holiness put a Stop to such Proceedings, in the *Secret Policy of the English Society of Jesus at Doway*. 1715 Part. II.

ness; to come at their Hearts in Confession; to improve their Inclinations and Aversions; to guide and direct their Consciences, their Estates, and Families, to make them resign their Children and every Thing to their Will and Pleasure, leading them captive, and allowing them in that Way to go *laden with their Sins*. And even instituting a Female Society of their Order, till Shame and Authority dissolv'd them.

III. A THIRD Art was to cry up the Authority of the Church above the private Judgment of Men, above the revealed Will of GOD; by the *Church*, meaning the Pope, by the *Pope* meaning themselves, while *his* prevailing Creatures; the Church to be the Standard of their Faith, the Measure of their Obedience, their only Rock, and their only Salvation. The *Sieur de la Motte*, a Papist, beginning to doubt of the Romish Faith, was betraying his Scruples to a *Jesuit*, his Confessor, who roundly told him, *That it was not for a little Genius like his to meddle with the Interpretation of Holy Scripture*.—In short, that the whole of his Duty consisted only in telling me, *That if I do not believe what the Roman Catholick Church believes without embarrassing my Mind, I was already half damned* *.

IV. A FOURTH Art was to suggest, and then fix the Imputation of *Heresy*, or at least of *Heretical Pravity* upon all who would not give into their Notions

* Account of his Conversion, translated by Mr. Rawlins. 1715. 8vo, In the Spiritual Exercises of *IGNATIUS*, his xiii. Rule is, If the Catholick Church defines that to be Black, which appears to them to be White, they are notwithstanding to account it to be Black. See *Answer to Advice to Pulpits*. 1688. 4to. p. 31.

Notions, and to their Ways of Expression; and then to persecute them into Reproach, Displeasure of Superiors, Fury of the common People, Suffering, Death, and as far as in their Power, into Hell. Wise Men have observ'd, that the great Reason of that singular Hatred which the *Jesuits* have to the *Dominicans* was this; They could not supplant them of their first Property of the *Inquisition**, they could not get in to be the supreme Judges of Faith and Opinions, they could not be the spiritual Jailers, Tormentors, and Deliverers up of Souls to be damn'd, and Bodies to be burnt to Ashes. In the mean time, if the *Jesuits* have any Adversaries, they accuse them of *Heresse* or *heretical Pravity*; they write against them, as *Orthodox* against *Sceptics* and *Unbelievers*. In that *Account of the holy Inquisition*, which was seasonably given by L. B. in the Year 1681, there is one Section of the Vileness of *heretical Pravity*, wherein due Notice is given, "That several Authors have observ'd with *Padre Paolo*, who gives many Instances in the first Chapter of the *History of the Inquisition*, That the Pope (by the Help of the *Jesuits*) makes a Gin of the Notions and Definitions of *Heresse*, and makes his Laws and Declarations about it serve the Ends of his Ambition, and Covetousness, giving the NAME of *HERETICKS*, not where it is really due; but where HE is *displeas'd*; desirous to conquer or to ruin his Enemies. So that *heretical Pravity* in the *Romish* Sense, is a Thing

I of

* *A. Paramo* in his Account of this Holy Office of the *Inquisition*, tells how much *Ignatius Loyola* us'd to admire it and commend it: *P. Sixtus Quintus* was much under the conduct of the *Jesuits*, when in his Bull for new modelling the *Inquisition*, Anno 1587. he called it *firmissimum Catholicae fidei propugnaculum*, the strongest Ballwark of the *Catholick Faith*.

“ of which a Man may be guilty without his *Will*,
 “ and without his *Knowledge*.— And yet (says he)
 “ they make People believe, that HERETICKS are
 “ the most horrid and pernicious *Monsters* in the
 “ World.” However so just is Divine Vengeance
 upon them, that being the most forward to object
Heresy to others, they have themselves fall’n under
 that Censure and Condemnation, more frequently
 and for greater Cause than any other Order of Men.

V. A FIFTH Art, in support of the other, is, to write
 the most bitter *Invectives* and *Satyrs* against all they
 judge or suspect to be their Adversaries; they de-
 claim bitterly, calumniate stoutly, catch at every Ru-
 mour, improve every Tale, and *make* Stories, where
 they cannot find them. The whole Christian World
 has complain’d of the *Jesuits* for taking such Airs
 of insulting and running down modest Writers
 with a Torrent of big and foul Words. Dr. *Peter*
du Moulin, in his Epistle to the *Sincerity of the Pro-*
testant Religion, complains of the *Jesuits*, That *their*
very STYLE is a continual casting of FIRE-BRANDS,
and firing of GRANADOES, to scatter the Protestants in
all Parts of the World. So they call’d *Queen Eliza-*
beth, JEZABEL, and the English WOLFE; the Elector
of Saxony, a HOG; William of Orange, the PRINCE
of BEGGARS &c.

VI. A SIXTH Art is, To boast of their *Prose-*
lytes *, and to trust in the *Numbers* of their Party;
 using the utmost Industry, and all imaginable In-
 trigues

* See *Exomologesis, or a faithful Narration of the Occasion and*
the Motives of the Conversion unto Catholick Unity of Hugh Pau-
line de Gressly lately Dean of Leghlin in Ireland and Prebend
of Windsor in England. Dat. Paris. 5th October, 1647. with
Approbation, &c. Printed at Paris, 1647. 12mo.

trigues, to draw over young Men and Women *, aged and infirm People, the Discontented, the Desperate, the most dissolute Reprobates, the dying Criminals, and all others, whose Capacities or Circumstances make them the most easy to be wrought upon ; creeping, for this Purpose, into Houses and Closets, and condemn'd Holds. And then to glory in their Conquest of Souls, to make the gaining of one Profelyte, a Bait for others ; to publish the Names, and celebrate the Characters of their new *Disciples* ; to caress them, and prefer them, and so to pave a Way for their better Progress in continual Victories and Triumphs. The Honest Translator of the *Maxims of the Popish Policy in England*, 1709. 8vo. has, in his *Preface*, well observ'd, " How does the Papist labour for the

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Conver-

* See an Account of the *second Comedy of a Female Apparition, acted by the Company of Jesuits upon a Young Woman*, Mrs. Francis Beard, in Surrey, August, 1623. by pretended Visions and Ghosts, &c. Mr. Gee's *Foot out of the Snare*. 4to. p. 77. And new *Shreds of the Old Snare*. 4to. 1624. Their Tricks of *Legerdemain*, in working upon young Maids to become Nuns. &c. ib.

See an Account of the new Female Order of JESUITESSES, first undertaken by an English Woman called Mistress Ward, with the Decree passed, That it may be an Order established. Of the Female Colledge erected for them in Naples, whither divers of our English jesuited Women are gone to be ingrafted into that new found Stock, &c. *Hold fast*, A Sermon, by Mr. John Gee. 4to. 1623.

See the Debates in a Committee of the House of Commons for Religion, *Die Veneris*, April, 2. 1624. 22 Jac. I. upon Complaint made; That there have been erected, since the King came to the Crown, Twenty several Houses, Seminaries for English, endow'd with thirty Thousand Pound per Ann. Peopled with Three Thousand of both Sexes; and that there could be no less than Nine Hundred Jesuits and Seminary Priests now in this Kingdom.—Journal Com. MS. *Harley*. 35. C. 9,—Upon which a Petition of both Houses to the King against Jesuits, Seminary Priests and Papists.—*Die Veneris*, 23. April 1624. Journal of the House. of Lords. M. 8.

“ Conversion of the Protestant by the Menaces of
 “ their Ecclesiastical Censures? And when they
 “ have gain’d their Point, what Boasting is there
 “ not of their Progress? when they are at the
 “ Pains to publish their Conversions in all Places,
 “ and even to affront the Church and State, by
 “ causing the *Publick-News* to mention them, as
 “ it was lately practis’d in the Case of a Noble
 “ Family.”

VII. ANOTHER Art of the *Jesuits*, is to fall in with all *discontented Parties* in a Church or State, to get among them, to swim down with them, to guide them. to turn them, and as Occasion serves to work them up beyond their first Intentions, and to drop all Instruments, when they are too dull for them *. We have Instances too many deliver’d down to us, of the *Jesuits* falling in with every wild Sect and Party of *Enthusiasts* that have happen’d to arise among us; they have associated with them, they have acted *their* Parts, and improv’d all their Delusions. The last deplorable Instance of

* See an Instance given by Mr. *James Wadsworth* in his *English Spanish Pilgrim*. 4to. 1630. p. 68. In *Flanders* among our *English* Fugitives, the first and chiefest of them is Sir *William Stanley*, who betray’d *Deventre*, a Town in *Holland*, to the *Spaniards*. This Knight laments now his Misfortunes, and saith he hath out-lived his Friends. In the Year 1624, he was constrained to go to *Spain* in his old-Age, and there to go cap in Hand to all the Privy Counsellors, and to crave his Pension, which had not been paid him in Six Years before. — He returned to *Flanders*, leaving his Money in the Hands of a Spanish *Jesuit*, Father *Antonio Vasques* by Name, who promised to return it for him by a Bill of Exchange; but never did it to this Day. Whereupon seeing himself thus-cozened in his old-Age, he turned *Carthusian* at *Austind*, where I have heard him complain of the *Jesuits*, and say, he was heartily sorry to find them such *Knarves*.

of blasphemous Pretensions to the Holy SPIRIT, was in those unhappy People, we call'd the *French Prophets*; I could see it very plain, that the *Jesuits* assisted them in their Prophecies, and Miracles, and Trances, and Ecstasies of Madness, and taught ignorant Souls to cant in *Latin*, and unintelligible Jargon, to move the Minds of People to some mighty Expectation of Change, and draw them on by Degrees into the Attempts of Insurrection and Rebellion. A worthy Justice of Peace, who had best observ'd their Actions and Motions, wrote Word to another of her Majesty's Justices, Octob. 18, 1708. That "when the *French Prophets*, to "the Number of near Two hundred, met arm'd "in *Hackney-Marsh*, with Green Ribbons on "their Breasts for Distinction; a known POPISH "PRIEST, was the chief Prophet among them." A Reverend Person added upon his own Knowledge; "There are many other credible Proofs of "that Matter interspers'd throughout this whole "Treatise; and I am able to add, That of the "five Times I have been at their Meetings, I "never fail'd of seeing one or more that I knew "to be a Romish Priest or * Jesuit in the Assem- "bly, which I can name, if requir'd."

VIII. It has been no less an Art in them to depreciate and keep down the Parochial Clergy, by robbing them of their Tythes and Offerings, by usurping the most creditable and the most beneficial Parts of their Office, in making themselves the universal Confessors, and Preachers, and Administrators of all the Seven Sacraments. And not content with

* *Kingsfon* of Enthusiastick Impostors, or pretended *French and English Prophets*. 1709, 8vo. Part II. p. 168.

with *Lording* it over them, and eating up their Bread, they have often drawn them into Plots, Conspiracies and Rebellions, and brought them to Infamy without Pity. *Watson* and *Clark*, the two Secular *Priests*, who were hang'd at the Accession of King *James I*, were sensible themselves, and a little Time convinc'd others, that the *Jesuits* play'd the Game for them, and laugh'd at the Loss of it: And to pass over the Gun-powder Treason, in the great Popish Plot toward the latter End of King *Charles II*, there be Historical Facts to prove, That whatever Share the Secular Clergy had in it, they were but Tools to the Master-Workmen, the *Jesuits*, who employ'd 'em, and drop'd 'em at the Gallows.

IX. ANOTHER prevailing Art of the *Jesuits*, has been, to set up a continual Opposition to the *Bishops* *, and to be always disputing Rights, Powers and

* See the Controversy between the secular Priests and Jesuits in *England* about another Bishop in the Room of *William* Bishop of *Chalcedon* deceased. A Letter of the President of *Doway* on that Occasion, Dec. 12. 1624. directed to the sacred Congregation consecrated to the Propagation of the Faith. *Rushworth Coll. I.* p. 159. *Prynne's Popish Royal Favourite* p. 61. &c.

Disquisitio Decreti S. Congregationis eminentiss. & Reverendiss. S. R. E. Cardinalium nuper facti die xix. Martii. M. DC. XXXIII. De variis litibus inter Chalcedonensem Episcopum & Regulares Angliæ reprimendis, habita & publicata Parisiis, in favorem Episcopi. 1633.

The Jesuit, *John Lloyd*, under the Name of a Canon of *St. Omer*, call'd *Hermannus Loemelius*, compos'd two horrible Books against the BISHOPS of *France* and the *Sorbonne*, one intituled, *Querimonia Ecclesia Anglicana*, and the other *Sponsio*. — And a Third against *M. Archbishop of Paris*. — And a Fourth in Defence of the Decree of the Inquisition, &c. *St. Amour's Journal* p. 27. — The Decree was *de variis libris inter Chalcedonensem Episcopum & Regulares Angliæ hinc inde suppressendis*.

and Privileges with them. What Contentions and Feuds in almost every Diocese of every Popish Kingdom, between the *Society* and the *Prelates* about Subjection, Exemption, Appeals, and a thousand other Pretensions of Dispute and Quarrel? What a long Civil War between the *Secular* Priests and *Jesuits* in *England*, Whether there should be, or should not be a Catholick Bishop among them, or only an Archpriest, or afterward a Dean and Chapter govern'd by the Jesuits, who stole away the distinguishing Name of the BISHOPS, and would be themselves call'd the FATHERS, and the HOLY FATHERS of the Church. In the *Secret Policy of the English Society of Jesus*, 1715. 8vo. Part VI. Look over "The Jesuits Method of obstructing Episcopal Power: The hard Usage of Dr. Smith, titular Bishop of *Chalcedon*: His Cause maintain'd by the Bishops of *France*, against Father *Lloyd* and other English Jesuits: And again, The Jesuits Practice and Principles all of a Piece, in relation to Bishops." The Learned Dr. *Stillingfleet* well observ'd, That when the Controversy between the *Jesuits* and *Seculars* in *England*, had run out into many bitter Invectives, the JESUITS finding how hard they were put to it, made their Address to *Rome*, as their greatest Sanctuary, and A.D. 1633. obtain'd a Decree of the Sacred Congregation for Suppressing the Books on both Sides, without judging any thing at all of the Merits of the Cause, or giving any Censure of the Authority on either Side. — At *Paris* immediately comes out a Disquisition upon it, shewing the Unreasonableness of it, in suppressing Books, without enquiring into the Merits of the Cause, &c.

X. THE strangest *Art* of All is, That the JESUITS thus trampling on the Bishops and Curates or Parochial Clergy, are still able to give themselves the Name of the CHURCH; nay, and to teach their English followers to call themselves the *Church of England*, in despite to the Reformation, and to the *Church by Law established*. We could never have had a NAME so artfully cry'd up, if the JESUIT could not have turn'd the Application of it to the *Roman Side*. It was got into the Mouths of the Papists in the *North*, and became a Phrase in some publick Writings, and the very same Word would have serv'd for the Return and Settlement (which GOD has hitherto averred) of Popery among us. The faithful Translator of the *Popish Policy in England*, suppos'd to be a very worthy Divine in the *North*, * saw this Abuse put upon the Vulgar: He speaks of it in his *Preface*. "The Popish Laity in common Discourse, when asked, What Church they are of, call themselves Members of the *Church of England*, and under that Name take upon them to slander our Church. There is an Equivocation lately invented, very likely by some JESUIT, to call the *Popish Party* in England by the Name of the *Church of England*."

XI. THE *Art* and Policy of the Jesuits lies above all in their assiduous Addresses and Applications to States and Princes: They have insinuated themselves into all Courts, and crept into the Chambers and secret Councils of them: They maintain an universal Intelligence; and by Confessions, and other Communications, they get a Master-Key to every

* Dr. Talbot, Rector of *Spofforth*.

every Cabinet. They have constantly weigh'd the Balance of *Europe*, and have always cast themselves in the heavier Scale: They have grossly flatter'd Kings and Common-wealths, while gracious with them; and incurring their Displeasure, they have dar'd to affront 'em, and defy 'em, and appeal to, and depend on a foreign Power against them. They have been for their Crimes and Insolencies expell'd from Courts and Dominions, and yet would never rest till they brought about their Restitution. They have been fatal to those Princes who have had most Confidence in them; and yet are able to create new Confidences in every Catholick Prince, who would be a *Son of the Church*. They know how to plant Familiars in every Court, to possess the Ladies, to come at the Ministers, to corrupt the Servants, to be a Wheel within all the other Wheels, to be directly or indirectly, above-board, or under, the Governing Party. For Examples, search the Annals of every Christian Country, for the last Age or two. No Catholick Prince, no Queen of any Figure, no Favourite, no prime Minister, without a *Jesuit* about them, and close to them; and any one *Jesuit*, who can act well, is in Effect, the whole Order by Unity of Principles, Interests and Measures. This Combination of the *Jesuits* adher'd to *Spain*, while capable in their Thoughts of the universal Monarchy; but when the Sate turn'd visibly to *France*, the whole Order turn'd with it. They were indeed, for their Wicked Insolencies, expell'd *France*, and likewise *Venice*, and even the *Vatican* at *Rome*; and yet, by Bribes or Threats, they got back into every Seat they lost, and return'd always with wicked Spirits worse than the former. PRINCES, who fear'd them, or lov'd them, were equally ruin'd by them: *Henry IV* of *France*, was afraid

to refuse a Reconciliation with them; and when reconcil'd, sell a Sacrifice to them. *James II.* of *England*, admitted them in great Love and Kindness, and by so doing, was the sooner undone: Common *Popery* might have given him a little quieter and longer Reign; none but *JESUITS* could so furiously drive on his Destruction. Nor can it be otherwise, while *Jesuits* by the Nature of their Community, are serving a Prince, only to serve themselves and their own Court of *Rome*. King *Charles I.* had all his Personal Vertues abus'd and sully'd by this Political Order of Men. It is plain, they were in the Intrigue of a Popish Match for him, they got Possession of his Royal Consort, and gain'd over some Few of his Counsellors; Under that Management of the *Jesuits*, it was not strange to see the occasional Loyalty and Disloyalty of the Body of English *Papists* to that Good Prince, the most forward to cry up his Prerogative for their own Cover from the Laws; and yet to transfer his Authority and their Obedience to a Foreign Power: To boast of their Fighting and Suffering for the King, when they retir'd into his Armies and Garrisons for their own Defence and Refuge; and yet at the same time to send a Balance of their Party into the Parliament Army

See the Account of a *Special Society* erected at *Rome*, and a Committee of it sitting in *London*, intituled, the *Congregation for Propagating the Faith*. consisting of the most desperate active English and Scottish *JESUITS*, residing in *London* and *Westminster*, and corresponding with Cardinal *Barberini*. *Prynne's Royal Favourite.* 4to p. 54.

One of the Proposals insisted on was, that the Princess *Henrietta Maria* might have a *Jesuit* Confessor come over with Her. *K. James* objected against it, &c. *Memoirs of Monsieur Desgeant.* 8vo. p. 248.

Army *; to consult of the King's Death, and to triumph in the midst of the Tragedy of it †; and to court *Oliver Cromwell* as much as the KING.

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XII.

* See *Mutatus Polemo*, or the horrible Stratagems of the Jesuits lately practised in England during the Civil Wars, and now discovered by a Reclaimed Romanist. London. 1650. 4to. who subscribes himself a real Converter to the Reformed Religion.

† A Year before the King's Death, 1647. was published a most treasonable and scandalous Popish Book, intituled *Disputatio Apologetica de Jure Regni Hiberniæ pro Catholicis Hibernis adversus Hereticos Anglos*. Written by one *Cnogher Maghony* a Jesuit, disguised under the Name of *Cornelius de Sancto Patricio*; the main Design of it was to prove, that the King's of England never had any Right to Ireland, and that if K. CHARLES had originally a Right, yet being a HERETICK he ought to be DEPRIVED. Cox. Hist. of Ireland. P. II. p. 198.

This certain Intelligence shall be justified, whensoever Authority will require it; that the Year before the King's Death, a Select Number of ENGLISH JESUITS were sent from their whole Party in England, first to Paris to consult with the Faculty of Sorbon, and then to Rome to the Pope and Conclave, where in both Places the Question was put, Whether seeing the State of England was in a likely Posture to change Government, it was Lawful for the Catholics to Work that Change, for the advancing and securing of the Catholick Cause in England, by making the King away, whom there was no Hope to reclaim from his Heresy. Answered Affirmatively in both Places. — See Bishop Bramhall's Letter to Archbishop Usher, 20. July 1654. — Du Moulin's reply in Vindication of Protestant Religion. 4to p. 5.

For the insolent Behaviour of the Papists in triumphing at the King's Death: A Father brandishing his Sword over his Head in Sight of the Scaffold: An English Lady at Paris moved by a Jesuit to rejoice at the King's Death, because the Catholick Cause would be much furthered by it; the Fryers at Dunkirk vying with the Jesuits for Part of the Glory in compassing that great Work, the Execution of the King of England, &c. See Du Moulin of Papal Tyranny. 4to. p. 51. Vindication of the Protestant Religion, and Reply to the Answer. 4to. Fair Warning. II. Part. 1663. 4to. p. 47. &c.

XII. THE last Art I shall mention, constantly practis'd by the JESUITS, is, to restrain and fright all of their Communion, especially their own Novices, from the Thoughts of going over to what they call *Heresy*, the Reformed Religion. They know, that their Members are let into Secrets not fit to be discover'd, and the manifold Frauds and Juggles whereby they get their Gain. They are afraid they should lay open these Mysteries of Iniquity among them, and bring to light the Multitude of their hidden Things of Darknes. And therefore as soon as they suspect the Desertion of any within their Tents, they first entice them with the Offer of Rewards and better Preferments; if that fail of making them easy, they terrify them with Menaces and dreadful Consequences; and then if the Inclination be not stop'd, they watch them, and set the strictest Guards and Spies upon them; they confine them, they transmit them to closer Custody; they engage all their Friends and Relations to besiege them with Entreaties, Promises, Threats and solemn Adjurations. And if they escape all these Snares, they take care they shall carry no Effects with them, they must get away destitute and naked, as Fugitives and Beggars. And when they find them gone, they pursue them with the most diligent Search after 'em, as Runnagades and Apostates; and when out of their Reach, they still follow them with Reproaches and Scandals, and do all that is possible to make them of no Reputation among those who give Refuge to them. Some Instances of this Kind of *Craft* are already given in the Beginning of this Discourse. One more shall be added, The Case of Dr. *Andrew Sall*, a late *Jesuit*, who made a publick Abjuration of the Church of *Rome* and its Doctrines in the

the Church of *Cashel* in *Ireland*, before the Arch-
 bishop, *May 17, 1674*. And again; in a Sermon at
Christ-Church in *Dublin*, before *Arthur*, Earl of *Es-*
sex, Lord Lieutenant, *July 5, 1674*. He had the
 Character of a " Learned, Pious Man, who had
 " been a Jesuit of the fourth Vow, and in great
 " Esteem amongst that Party: He was afterwards
 " made one of the King's Chaplains, and conti-
 " nu'd a good Protestant till his Death. * " But
 when the *Jesuits* had lost him, they blacken'd him
 in several Libels and bitter Invectives. Upon
 which he was forc'd to write and publish a Defence
 of himself against his late Brethren, 1676. 8vo.
 And in the *Preface* gives an Account of his Con-
 version and Persecution. " Ordering my Con-
 " cerns for a Voyage, to spend the Remnant of
 " my Days retir'd and unknown, it pleas'd God
 " that a Paper containing my Reasons of Dissatis-
 " faction with the Roman Church (by way of *Soli-*
 " *loquy* with God) drop'd from me, and fell in-
 " to the Hands of some of the *Romish* Commu-
 " nion, who so incens'd my former Friends and
 " Relations against me by a Report, That I was
 " already become a Protestant Minister, as made
 " them out of a blind Zeal threaten to destroy me.
 " Which being made known to the Lord Arch-
 " bishop, the Mayor, and other English Gentlemen
 " of the City of *Cashel*, they bestir'd themselves
 " to procure my Safety. — I sent Notice to
 " the Vicar-General of the Roman Clergy, desiring
 " him, That if any of their Bishops, or other Cler-
 " gy did intend to give me Satisfaction to the *Rea-*
 " *sons* contain'd in my Paper, they would appoint
 " a Time and Place of Meeting. — To which I
 " receiv'd a Letter from the Superiour of the J E-
 " SUITS in *Ireland*, dated 12 *May, 1674*, desiring
 " to

* Cox's History of Ireland. P. III. p. 25.

“ to know, Whether I forsook the Catholick
 “ Church, &c. To this, and other Letters, I re-
 “ ply’d, That I perceiv’d some Inconveniencies in
 “ *private Conferences* upon that Occasion, and the
 “ Case being already publick, I judg’d the Hand-
 “ ling of it in publick to be more expedient. And
 “ consequently I did proceed, declaring in a Sermon
 “ preach’d a few Days after to a very great and no-
 “ ble Auditory in *Christ-Church*, in *Dublin*, the Rea-
 “ sons of my Discontent with the present Practice
 “ of the Roman Church, in very *moderate Terms*,
 “ as may be seen in the said Sermon. But hereup-
 “ on they reviled me; and at last came out a
 “ Shower of Books against me, one upon the
 “ back of another. 1. *A Sovereign Counter-Poyson,*
 “ *prepar’d by a faithful Hand, for the speedy Revir-*
 “ *viscence of* ANDREW SALL, *a late sacrilegious APO-*
 “ *STATE.* 2. *The Bleeding IPHIGENIA.* 3. *The dole-*
 “ *ful FALL of* ANDREW SALL. 4. *The Unerring, Un-*
 “ *errable CHURCH.*”

THESE are the chief *Arts* and *Guiles* of the *Jesuits*,
 as distinguish’d from their more notorious *Wicked-*
ness in Equivocating, Dispensing with the most sa-
 cred Promises and Oaths, enticing to Sedition, Re-
 bellion, Treason, Murder, &c.

BUT I say again, The *Jesuits* do all this, not
 as a Religious *Society*, but as a Pragmatical and
 Potent *Faction* in the Church of *Rome*. And if any
 Body of Men of any better Religion, had the same
 enterprizing Spirit, and the same indefatigable
 Industry, and the same Chain of Interest and Ad-
 herence to one another, they would be above the
 Heads of all their Fellow-Subjects, they would con-
 tend with *Princes*, they would make Prelates com-
 ply, and be themselves the *Church* or predominant
 Party

Party in it. For though by the happy Constitution of our Reformed Church, there is less Liberty and less Advantage for any Set of Clergy to affect Dominion over others, and no Support of Principles to maintain it; yet it may be natural for Men of Ambition to press and thrust forward in every Place, to form themselves into a strenuous Body, to boast of their Numbers, and the Force of them, to propagate strange Notions by Dint of their own Authority, to impose them upon the People under the *Sanction* of the *Church*, or in the *Name* of it; to magnify the Sovereign Powers, when in Grace and good-Humour with them; to oppose and resist them, when not gratify'd by them; to work most upon the weaker Princes, and to court the People when *they* are easier to be deceiv'd: to lay dark Schemes at a Distance, to let them run under-Ground, and rise again, and sink again, as they please. To be One and All in pushing on a main Design, and making every Step subservient to it: To weaken the Obligations of *Oaths*, when they are pinch'd with the Tye of them, and to make them very tremendous when they are given on their Side: To preach up Sedition when they are *out* of Favour, and absolute Obedience when they are *in*: To drop their *old* Principles, if they no longer serve their Turn; and yet to acknowledge no Change in themselves: To run down every Body that stands in their Way, however Good or Great; and to applaud every sorry Creature that will become their Tool; and to keep up a Majority, at least among the Women and Boys.— These Men, to whatever Protestant Church or Country they belong, are, according to their more impotent Condition, the very *JESUITS* of the *Reformation*.

HOWEVER,

HOWEVER in the mean time, we may suffer ourselves to be taught by the very Roman Jesuits some innocent and laudable *Wisdom*, especially that of not discouraging Converts in their Access to us, and their quiet Abode among us. Their Missionaries watch and labour to pervert Souls, and draw them with the Cords of Men into the Bosom of their Church; they receive 'em gladly, entertain 'em freely, they take care not to tempt 'em to repent, at least, they'll not provoke 'em to return; and in so doing, they are *wiser eis tin yerean tin eavss* to or for their own Generation, or Party of themselves. 'Tis certain the Clergy of the Church of England have much nobler Motives to endeavor to make Converts from Popery, a better grounded Zeal for Truth, a clearer Knowledge of it, a safer Way and Guide to it; a disinterested Love of Souls, a publick Spirit for the Liberties of Mankind, the Comfort of bringing Men over to Sense, to Reason, to Scripture, to Ease and Happiness in this World, and for ever. And therefore if any of our Clergy within our great Cities, lay out their Labour this Way, and have been bless'd with some Success in it, they should not be lessen'd for it, they should not be accus'd of *giving pompous Notice*, when they gave none at all: They should not be charg'd with any Views of Interest or Glory, when they got Nothing but an inward Content in their Industry and Charity, in their Expence of Time and Money. They should not be tax'd with Opinions of the Canonical Necessity of Converts Renouncing Popery by a set *Form* in the Face of the Church or Congregation, when all that is a Matter of Discretion and Choice; they may prevail with some to do it, who therein do well; but others will beg to be excus'd

excus'd from it, as in some Cases better. The *Few* Clergy (I say) endeavouring this good Work, should not suffer on this Account among their own Brethren: It is enough to bear the Hatred and Persecution of the Common Enemy, and of those who professedly espouse the Common Enemy.

LET those Brethren however, deal more tenderly with the *Converts*, if they are a little angry with those that reconcile 'em. Let 'em spare *them* good Words, if they have Nothing else to bestow upon 'em. Let 'em shew 'em this small Kindness, To believe that they *may* well be in earnest in Renouncing the absurdest Tenets, and in forsaking the grossest Idolatries, and in embracing the most scriptural Faith, and the most reasonable Worship; that they *must* be in earnest, to leave Friends, and Settlements, and flattering Prospects, for meer Refuge with Hatred and Contempt. Let us believe them sincere, where Hypocrisy itself can do them no Good. Let us bring no Yoke upon them not required: Let us not demand their necessary Submission to a publick Penance *, when

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* The Recantation of Errors in a Publick Audience was never legally injoin'd or requir'd by Authority, but as a particular Penance and Part of Discipline to be submitted to, as a Condition of being restor'd to the Peace and Unity of the Church. See an Order of Submission and Recantation enjoynd by the most Reverend Father in God the Lord Archbishop of *Canterbury* his Grace and other His Majesty's Commissioners Ecclesiastical, unto one *John Hetherington* late of the City of *Westminster*, and now of *Putney* in the County of *Surrey* to be performed by him at *Paul's Cross* the fifth Day of *February*. 1627. He shall before the beginning of the said Sermon at *Paul's Cross*, come within the Wall there just before

we have no such Rule; nor let us contend for the making such a Rule in Convocation, since in the last Attempt, there was something wrong in the Design of it *. And it can never be very meet to burden the Church with new Rites and Ceremonies; especially such as may discourage and detain Strangers from coming over to our Communion.

FROM the very Beginning of the *Reformation* we have been deficient in this *honest* Policy, of embracing and providing for Strangers and Foreigners willing to forsake the Church of *Rome*,
and

before the Pulpit, and there stand before the Preacher bare-faced and bare-headed, in some eminent Place, where he may be best seen and heard of the Congregation assembled during the whole Time of the Sermon, and then make this Acknowledgment. Whereas I *John Hetherington* stand, &c. Printed at the End of Mr. *Denison's* Sermon Preach'd on that Occasion. London 1627. 4to. — See the Publick Recantation of Mr. *Thomas Ashenden*, made in the Cathedral Church of *Peterborough*, June 5, 1681. *Gazette* 1625. So in our Spiritual Courts, and so in our Universities. See the Recantation of *DANIEL SCARGILL* publicly made before the University of *Cambridge* in the Church of Great St. *Maries*, July 25th. 1669. Printed at *Cambridge*. 1669. 4to. I do disclaim, renounce, detest, and abhor these execrable Positions asserted by me, &c.

* As to the Form of admitting Converts from the Church of *Rome*, and such as shall renounce other Errors, the BISHOPS had great Reason to apprehend from the Inclinations they observ'd in many of the CLERGY, to Favour the new Pretence of the Invalidity of Baptism administered by such as were not Episcopally Ordained, that the preparing such a Form was likely to create great Disputes between the Two Houses, and not End to the Advantage of Religion. — Answer to the Proceedings of the Lower House. London. For *Samuel Buckley*. 1714. 4to.

and to enter into our Communion. There had been a *Domus Conversorum* in London, for the Reception of *Jews* when they became Converts to Christianity; and yet no Accommodation settled for the Harbour of any one Convert from Popish Idolatry and Superstition. The Popes and Jesuits soon fell into the Measures of Inveigling our English Youth from their Protestant Parents and Friends, by erecting Colleges and Seminaries at Rome, Doway, and other Parts Abroad, with Gates open to all Profelytes: And yet we could never give that Advantage to Truth, which *they* did to Error. Wise Men have complained of this Defect among us, and have recommended the Redress of it. In a Discourse, intituled *the Interest of England by William Constantine. 1642. 4to.* A main Proposal is, for *Colledges to entertain Converts*: "Let some Colledge in either University be endowed to entertain such Priests as shall be converted, over which by discreet Providence let such Divines be elected Governours, as are most zealous, conscientious and profound.—In such a College the Poor Young Mens Hesitations might be settled, their *Souls* consoled, their *Bodies* cherish'd and protected: And then many *Stray-Sheep* might have Opportunity to undeceive themselves, and Encouragement to retire to the *true Fold*, and prove *rare Instruments*, as to unmask their own Seducements, so to preserve Others from the like Sorceries. I need not urge, how mightily the Repute of such *Conversions* would conduce to the Advantage of the *Reformation*, and the Disabusing many a dark Soul, precious in the Sight of God."—It is a great Omission, that when Collegiate Exhibitions have been given to wean some Young Scholars from their *Presbyterian* Education;

tion * ; and Attempts have been made to establish a College for Neophytes of the *Greek Church*, to be initiated and instructed in our purer Religion ; there should still be wanting an Academical Encouragement to receive and maintain Scholars and Students forsaking the Popish Seminaries and Convents, to give *them* the better Ease and Leisure to understand our Religion, and to give *ourselves* an Opportunity for the better trying them, and finding them faithful.

FOR Want of such Provision to train them up more perfectly in Letters and Religion, some good Bishops have advis'd, That some competent Church Benefices should be set a-part for them, to give them a comfortable Subsistence, and a constant Employment. Among the *good Contrivances* projected by the Lord Keeper, Bishop *Williams*, to take off the Suspicions of *Popery* from King *James I.* while he was treating of the *Spanish Match*; the last Proposal for Heads of a Royal Declaration, was; 10. The Lord Keeper to be requir'd to provide for every *convert Priest*, of good Parts and honest Life, that shall renounce the Romish Church, and embrace our Religion, a *Benefice* of the first that shall fall in his Majesty's Gift. And every Bishop, upon his coming to his See, shall lay aside two Benefices for that Use,

* Bishop *Warner* of *Rochester* in his last Will, September 4. 1666. " I give out of my Mannor of *Swayton* for the Maintenance of Four Scholars born in *Scotland* Eighty Pounds yearly and for ever, which said Scholars shall be placed in *Balio* Colledge *Oxford* there to enjoy their Annuities or Exhibitions, untill they are Masters of Arts, and fit to be admitted into Holy Orders according to the Church of *England*."

Use, to be nominated by the Metropolitan of the Province, or whom else his Majesty shall trust therewith *.

IN the mean time, we must expect to be blamed, and even upbraided for the Want of this publick Charity. Mr. *John Sidway* in his *Reasons of Conversion from the Romish to the Protestant Religion*. 1681. 4to. Dedicated to the High Court of Parliament, thought himself bound to confess, " That after he was *convinc'd*, he was discourag'd from declaring, because he heard there was little or no Provision for Men who had commonly done thus; but that divers who had turn'd to the Church of England, had been forc'd to turn from it again, merely for a bare Subsistence whereon to live." And he concludes his Account with this Observation; " In fine, I cannot but wonder, that the blasphemous and idolatrous Church of *Rome* should have Colleges both at *Paris* and at *Rome*, richly endow'd for *Perverts*, and the Church of *England* pretending to abhor and loath her, should make no Provision, or afford in the least any Employ to *Converts*." — Again, in *The Maxims of the Popish Policy in England*. 1709. 8vo. The Author wisely recommends the Supply of one great Defect, The making Provision for Popish Converts. " I think (says he) we might do good Service Abroad, if a National Fund was settled at Home for the Subsistence of *Profelytes*; and that they might be more carefully examin'd.— There are Protestant Countries wherein are settled Offices for *Profelytes*; there they are examin'd, and Provision

* Bishop *Hacker's* Life of Archbishop *Williams*. Fol. 1693. Part. I. p. 123.

“ Provision is made for their Maintenance ac-
 “ cording to every Man’s State and Condition.
 “ There is lately a Fund settled at *Geneva*, whose
 “ Revenue is to serve this Purpose. There is at
 “ Home for the French Profelytes something that
 “ answers to this Settlement.— If the Profelytes
 “ of all Nations were certain to find Subsistence in
 “ *England*, we should see many honest People flock
 “ in, whom the Fear of *Starving* with-holds in Sla-
 “ very. ’Twould be a great Advantage to have
 “ charitably contributed to their Deliverance.
 “ These would draw others, &c.”

Nor that private Charities have been wanting
 to make up the Deficiencies of publick Provision for
 Converts. They have found free Access to our
 Primates and Bishops, they have been received in-
 to their Houses, they have been entertain’d at their
 Tables, they have liv’d upon their stated Exhibi-
 tions to them, till a Probation has been finish’d,
 and they have been found worthy of Preferment.
 A good Archbishop of *Armagh*, Primate of *Ireland*,
 giving an Account of the Conversion of *Philip Cor-
 wine*, a *Franciscan* Fryar, to the *Reformation* of the
 Protestant Religion, 1589, tells the World, I en-
 tertain’d this Mr. *Corwine* as one of my Chaplains,
 for the Space of Ten Months, all that while not
 having a Place sufficient enough for his Parts, and
 also to bestow on so true a Convert, who indeed
 ought to have been cherish’d *. And many other
 Instances

* Publish’d and well attested in 1682. 410.

See the *Romanists Design* detested, and the Jesuits subtle
 Practices discovered and laid open by *Anthony Egan*, B. D.
 late Confessor General of the Kingdom of *Ireland*, now thro’
 the

Instances are ready to be produc'd, of Men of Parts and Integrity coming out of *Babylon* into our Country and Communion, who have been taken into the Houses of our worthy Prelates, and under their Eye and Direction have prov'd to be very good and useful Men.

IN one of the last Historical Volumes of good Credit and Service to the Church, *The Life and Acts of Archbishop Whitgift*, p. 403. we are put in mind that Contributions for the Maintenance of the converted Priests were expected from the Bishops, and the abler Sort of the Clergy. And therefore the good Archbishop urg'd the rest of his Brethren,
the

the great Mercy of God converted, and a Minister of the Gospel according to the Reformed Religion. 1674. 4to

An Abjuration of the Popish Religion made in a Publick Sermon at the *Savoy* on the Eleventh Day of July, 1675. by *Hippolytus de Luzancy* a late Preacher in France, Licentiate in Divinity. London, 1675. 4to.

A Proclamation for the Discovery and Apprehension of a French JESUIT, stiling himself *Monsieur Saint Germain*, and his Accomplices in the late Violence offered to *Monsieur Luzancy*, who being lately converted from the Romish to the Protestant Religion, had in a late Sermon expressed the Causes and Reasons of his Conversion. Given at *White-hall*. Nov. 10. Reg. Car. II. 27. 1675.

A Farewell to Popery, in a Letter to Dr. *Nicholas* Vice-chancellour of *Oxford* and Warden of New-College, from W. H. M. D. lately Fellow of the same College, shewing the true Motives that withdrew him to the Romish Religion, and the Reasons of his Return to the Church of England. London. 1679. 4to.

The solemn Recantation of Popery made on the 4th of February 1683. in the Parish Church of *St. Vedast* London. by D. *Abercomby*, after he had professed it Nineteen Years in the Order of the Jesuits, now laying down his Motives of Conversion in a Book of the New and Infallible Method to reduce Romanists from Popery to Protestantism. London. 1683. 12mo.

the Bishops, to move their Clergy that were in better Circumstances, to assist in this good Work, so charitable, so necessary to keep these Men from Revolting or Starving; and such a Matter of Shame to this Church, if they should be neglected. The Christian Letter is as followeth:

SALUTEM in Christo.— *Among such Priests as come over from beyond the Seas, to pervert her Majesty's Subjects, both in Religion and Obedience, it pleaseth GOD, by Conference and other good Means, to convert some to the Truth. To whom also it pleaseth her Majesty of her gracious Goodness, to grant Pardon. And forasmuch as divers of them being pardon'd, are altogether destitute of Maintenance, and driven to great Extremity through the same; a great Temptation to them to revolt, and a Discouragement to others to follow their Example of Conversion, and a Slander to this State: I am mov'd with Christian Pity and Compassion to pray your Lordship, to move the better and wealthier Sort of the Clergy within your Diocese, to yield some Contribution toward their Relief, until they may be otherwise provided for (as some of them are) and the same Contributions to send unto me, with as convenient Expedition as you may.*

OUR Adversaries plentifully reward and maintain such as fly from Us to them: And these Priests, while they remain'd Papists, lacked Nothing. A great Want of Charity, and Shame it were for us, after their Conversion to suffer them to beg, or else to die, or to revolt for Lack. If it were not for One or Two, some of them had been in that Case, or [before] now: who being no longer able to endure that Charge, the poor Souls shall be driven to the before-named Extremities, without your charitable Relief. The Burden will be very easy, divided among so Many, which otherwise is insupportable

ble to such as do now sustain it. And therefore, I heartily pray you to have good Consideration hereof, and to deal in this Case, as you would be dealt withal in the like. And so with my hearty Commendations, I commit you to the Tuition of Almighty GOD. From Lambeth, the 9th of December, 1593.

Your loving Brother in Christ, *Jo. Cantuar.*

To this charitable and christian Letter, might be added many like Instances of the Piety and Generosity of other succeeding Archbishops of *Canterbury*, in assisting, supporting, and reasonably preferring those Converts from the Church of *Rome*. who were of Sincerity and Ability to do Good among us: Especially the late Excellent Primate Archbishop *Tenison*, who had indeed a Judgment and Inclination to suspect all who had been once Roman Priests and Jesuits; and yet had a bountiful Hand to receive them, a Patience to confer with them, to observe them, to get some Experience of them; and if he found them honest and sufficient, he never fail'd to see a competent Provision made for them.

THIS Subject would make one wish at least, That a CONVOCATION, after too many other ineffectual Attempts, would rather fall upon this Business, and good Work of Charity, to raise a Contribution among themselves, and to incite and sollicit others to increase a Religious Fund, for the receiving and supporting Converts from the Church of *Rome*, especially their Jesuits, Priests and Students; to supply them first with Necessaries when they come destitute and naked among us; to fix them in Places of Retirement and Study, with good Inspection over them; to furnish

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them

them with Books, and all suitable Accommodations; to require them to give the Motives and Reasons of their late Conviction and Change; and to make ingenuous Declarations of what they have heard and seen Abroad; and to answer any other reasonable Demands of laying open the Errors and Idolatries of the Papal Church, and recommending the Truth and Simplicity of the Gospel, and preferring the Benefits of the *Reformation*, and the Excellencies of the *Church of England* as by Law establish'd. Such a worthy Design well carry'd on, would expose the Corruptions of *Papery* beyond the looking into any of their extravagant Writings; or telling any of their abominable Acts in History; would effectually press upon that Common Enemy, and turn their own Artillery upon them, would be an honest Réprizal upon all their English Colleges and Seminaries beyond the Seas; would raise up the fittest Champions to meet and encounter their Troops of Missionaries here among us; would tend very much to their Reproach and Defeat, to our Security and Honour. And Lastly, Such an Expedient of pure Charity and Beneficence brought into *Convocation*, and there duly weigh'd and consider'd, might possibly restore a better Spirit of Unity, Peace and Brotherly-Love, sufficient, by God's Blessing, to retrieve the Honour of the Church, and the Reputation of the Clergy; to secure and promote the Publick Interest, and the

PROTESTANT RELIGION.

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